LEVEL ONE

ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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Labor's Prayer to the Church

W. L. Hutchins

O House of God, I lift the hands that built thy sounding dome,
In weariness I come to thee to seek a restful home;
I plod the dreary walks of life, I stand by furnace fires,
The only law of life I know is Mammon's crass desires.

I'd walk within thy holy nave and love thy sacred shrine,
But cringing fear comes over me to think it's all so fine.
Where Fashion meets in tinsel modes to see her styles displayed,
They put to shame my outworn garb—I feel my soul afraid.

Hast thou forgot the Carpenter who was so lowly born?
The fishermen called to His side from work which thou wouldst
scorn?
How common people gladly heard His words of wisdom sweet
And heavy-laden sons of toil sat daily at His feet?

O Church of God, I faint, I fall, without a helping hand!
My piteous plea comes up to thee: Come dwell within the land
Of laboring men; return, O Church, to thy primordial plan:
A race redeemed shall crown thy head—the brotherhood of man.

Y 41
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★ *April* 17, 1940 ★

APR 19 1940

A Woman Speaks Out

WARNING AGAINST BACHELOR SUGGESTIONS

FLORENCE HOOPER

Saul of Tarsus was a remarkable man. Paul, the apostle, touched with divinity, was one of the great of the ages, from whom we derive values among the finest in our modern life. But Paul, the unchastened bachelor, saint though he was, has bequeathed to all Christian generations an aggravation of a primordial problem. "A woman must listen quietly in church and be perfectly submissive; I allow no woman to teach; she must keep quiet." "Wives are to be subject to their husbands in every respect." O Brother Paul! Things were bad enough from the beginning. Why did you give your all-too-potent blessing to the status quo?

But now, at long last, within our Methodism, the status quo no longer suffices. Women stir with increasing restlessness and quote St. Paul against himself—"In Christ there is neither male nor female." The question of the admission of women to full membership in the Annual Conference looms ominous upon the horizon of the approaching General Conference. "Ominous," that is to say, to the masculine mind. For, believe it or not, the mind of man fears the power of woman, though it covers fear with mighty thunderings. Woman does not fear man; she only resents—that is, "feels indignant displeasure at"—him!

And so once more the battle is to be joined and I, a woman, am asked for my opinion about its pros and cons. Well, I have sat in Methodist assemblies and almost burst with rage while my brethren were discussing the admission of women to the Annual Conference as if it were a procedure strange and terrible, with ruin and chaos as its consequence. And I have sat in those same assemblies and felt hot shame at the uncontrolled shrillness of a few of my sisters as they battered at ecclesiastical doors still closed to them! I have been ashamed of both parties to the dispute and I have deeply, nay, violently sympathized with them both! So perhaps I may be allowed to express opinions on both sides of the case.

First of all, looking now from the sidelines, I have come to realize that my rage was a bit primitive, as one's emotions are all too apt to be, on a question of this type. And my shame now seems out of all proportion to its occasion. Here is a perfectly simple question on which we Methodists should use our very good *heads*. Too long we have, whether we admit it or not, allowed this problem to be just another form of the "battle of the sexes" and so we have grown emotional about it, when we should have been applying to it the modicum of common sense which it is to be hoped this modern day is teaching us.

Previous General Conferences have opened the door a crack. Women may be licensed as local preachers; they may be supply pastors; they may be candidates for deacon's and elder's orders; they may administer the sacraments and, within the limits of civil law, may perform the marriage ceremony. But, as the index to the Discipline discreetly puts it, they have "ministerial limitations"! (Some of the gentlemen long in service have "limitations," too, but they do not always recognize them.) Women may *not* become candidates for the traveling ministry and so they may not become members, in full standing, of an Annual Conference. In that last sentence lies the heart of the problem which is to be considered at Atlantic City.

Of course, all the old arguments about woman's place in the home will be eloquently set forth again to the secret—or perhaps not so secret—amusement of every woman present. We know all about our "place" and we are right clever in filling it. Yet those arguments will have some good foundation in the facts of the case. A married woman does have in her home responsibilities she cannot shirk without serious loss not only to her husband, her children, and herself but also to the community at large. Some way, however, men have found it possible to carry their responsibilities for the home, no less heavy, and at the same time be acceptable traveling preachers. Would it not be eminently sane to let the women try? Of course, they may fail and, if so, the problem will cease to exist. But, equally of course, they may succeed, and then the problem will have solved itself! Few women will even want to make the experiment; there will be no rush to join up. The Conference will still be the judge of the qualifications of its members and will still be able to control admissions into its ranks. In a day when personality, not sex, is the basis of qualification in so many liberal secular movements, does the church dare be reactionary in regard to its ministry? Christ put up no barriers. It was Paul who erected them, and Paul was wrong.

Oh, yes, I know that motherhood with its period of enforced absence from the job is supposed to bar a woman from the ministry. Does it bar her from hundreds and thousands of secular jobs? And I know, too, that a serious and very real problem would be created if a ministerial wife was appointed to a city a hundred miles from where her husband was employed. Yet that problem arises constantly wherever there are working wives, and again and again husbands and wives are ingenious and affectionate enough to solve it.

Does it not all boil down to this—that there can be no ex-cathedra generalization on a subject like this? It must be worked out by little and little *in actual practise*. You see, I and several million other Methodist women would not become members of an Annual Conference, not for all the rice in China! We have already as many unhampered opportunities to express our love for Christ in service as our time and abilities can keep pace with. *But,* we dare not, in satisfaction with our own state, forget those other women, few in number but definitely called, to whom being full ministers in the Christian church seems essential to fulness of service.

To be sure, there are lions in the way. But Methodism has faced lions before and fought them to a standstill. Even the vexed problem of pensions for women ministers can be worked out *if* there is a right good will. That is the crux of the matter—*a right good will* and *a daring that can experiment*. We shall need a civilized, modern point of view on the part of the men, and gracious restraint and due modesty on the part of the women. With these not too difficult requirements met, I verily believe that it will be wholly safe to open wide the door of the Annual Conference and to allow women to become ministers of the gospel of Christ in as full a sense as men may now.

——Some of the modern composers set out to draw pictures in sound. At times they are really successful—but would they be so successful if you had not first read the title? . . . The real test seems to me to play the music to an unprepared mind and then say, "What has the music told you?" The results might be very diverse! Each art has its own proper limitations; yet how some tunes "talk"! I love a hymn tune that speaks for itself. And when the tune and the words say exactly the same thing—well, to sing such a hymn is one of the major joys of life.—"LUDGATE," in *The Christian World*, London.

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Youth Anticipates Atlantic City

A PLEA FOR FLEXIBILITY, NOT REGIMENTATION, IN METHODISM'S YOUTH PROGRAM

EMORY STEVENS BUCKE

The lack of legislation for youth in the 1939 Discipline is tremendously encouraging to those of us who are directly associated with the work. Naturally, a local church in Methodism feels its place in the connectional idea which we as Methodists value so highly. However, it is a question how much legislation can govern or regulate the work of youth organizations and church school programs in the thousands of local units of that connectional system.

There is a story about a man who developed such a complete filing system for his industry that he became intrigued with all its complications and, when asked about the success of the filing system in relation to his business, replied that he had gone out of business because he preferred to spend all his time running the filing system. This, obviously, is not the case in Methodism because of its great flexibility and power of adjustment to the problems that it meets in each community, but at the same time, let us not, in our zeal for the organization of eight million Methodists, fall victim to any form of bureaucratic temperament.

How can young people create if everything is created for them? If we must consult the Discipline when some young person gets an idea that he wants to work out, we shall soon smother the thing for which that young person has come. The lack of legislation is good, and the local church is glad for it. We hope that we can improve the "business" instead of being required to spend all our time running the filing system.

The dangers of a new church, it seems to me, are largely centered around the possibility of discarding too much of the history that has produced that church. Methodism, as Wesley saw it, was not so much a church as it was a movement. For example, we have a modern parallel in the Quakers, who passionately and effectively work out a certain scheme or program to meet a particular need of a particular time. When the technique they have used is no longer adequate, it is discarded and a new plan is used to meet whatever new task arises. This is a movement and not in any sense a final legislative background of operation. On the other hand, the danger in a new church's discarding its historical background can easily be seen when a local church becomes a nonentity so far as original planning for its community is concerned. The need of one town may be identical with that of another from the standpoint of temperament or mood, and yet the techniques for those towns may differ widely, depending upon the people and the size of the church administering the program.

Young people are very frank in their admiration of good results, but they can easily become indifferent if they feel any sense of futility in their work. They welcome counsel, but they want to work out those ideas and ideals for themselves.

The backgrounds of young people differ widely, and those factors must be carefully considered lest we find ourselves, as leaders of youth, without a following.

The place of the local church has been greatly enhanced in the new Discipline, and the results of increased lay leadership will doubtless be noticeable within a short time.

As to the youth program, ¶1140. 2. of the Discipline sounds an encouraging note: "Each department shall seek to develop its work in harmony with the Disciplinary provisions . . . provided, that the result shall be a unified, or correlated, program of work." That word "provided" ought to appear in every section of every paragraph of every program for youth that shall be drawn up at the General Conference.

What creates the strength of our general church is the total effect of the local church in its particular community. The things people want to know concern the character improvement shown by their young people and the difference that it makes between those who come under the program and those who do not.

The young person is glad to belong to a vast youth organization, but he is much more concerned about what the local organization does to help him *live* in his community and world: how it can help him to choose a vocation; how it can help him make wise friendships; how it can help him prepare for a home.

A factor that has tremendous importance is the changing temperament of the youth of our church. At first this

factor may appear to suggest a compromise on the part of the church, but when the matter is more carefully considered, it seems obvious that there is a need for more emphasis upon the latent abilities which our young people possess. A program that they themselves develop with counseling from either the minister or their adult adviser may have more far-reaching influence in the local community than one that is neatly catalogued and subdivisioned by a central office of the general church. That does not mean that resource material is not needed; it means that more flexibility should be allowed in that material.

At a recent meeting of some ministers, one asked what he could use for worship material in the youth group of his church, pointing out that, during the period of transition between the Uniting Conference and the General Conference, he had found it difficult to supply adequate material for this purpose. An older minister in the group suggested that it might be a good thing to use the Bible. This suggestion was met with hearty laughter. Some of us felt, though, that it would be a good plan for each local church to work out a devout program of worship based purely upon what the Bible says, rather than upon what the central office says.

Then, too, young people like to make suggestions and see some respect shown for those suggestions. This cannot be done in any formal environment, but must often be done through informal group meetings or, better still, by individual conference between the minister and the young person. The wealth of resources we have within our group of young people is boundless, and the use of that great supply could, if patiently worked out, be translated into a tremendous power for good in every single parish of our great church.

The General Conference will, no doubt, give us a complete reorganization of our entire youth program. It ought, however, to consider what youth itself can do for the building of that program. Youth movements are common in Europe, where regimentation is a rather simple thing; but here in the United States, youth movements can hardly expect a goose-stepping, militaristic type of response. We are living in a democracy, and if the church is to further that rare privilege, it must offer every possible opportunity for the expression of individual differences and talents. If the young people of Methodism were given the opportunity, there is no doubt in my mind but that a Christian mood could very easily be developed throughout the local communities to which our church ministers. Let us consider, therefore, what youth can do for the church when we are considering what the church can do for youth.

A UNIQUE REPORT

[Made by Joseph Earl Perry, Chairman of the Board of Trustees of the Belmont Methodist Church, to the Recent Quarterly Conference]

If it is permissible to make some recommendations outside the scope of matters specifically referred to the board of trustees, I should like to urge the formulation of a definite policy, now, for the liquidation of the remaining indebtedness of the church. One more campaign, after the present pledges expire, should be sufficient.

A second, and even more important, need is to begin at once to lay plans for the long-term financial activities of this church. Anyone who may have thought our objective was merely to erect a church building has failed to glimpse the real purpose of this group.

We have been exceptionally favored as to location and leadership, but no small part of our harmony and enthusiasm has been due to our heavy financial undertaking. We should risk loss of that incentive if we were to consider our call for financial loyalty as ended with the completion of our building. Nothing short of a heavy and a continuing challenge will keep this church at its best. It is high time we raise our vision from our local problems, which of necessity have occupied most of our attention heretofore.

Along with and underlying all the conflicts of the present era is the age-old controversy between God and atheism, religion and irreligion, church and anti-church, spiritual values and materialism. Never before have there been such wide-spread and systematic attacks on the spiritual values. All that mankind has wrung from its past experience is placed in jeopardy. On the other hand, no previous era has shown so vividly the chaos that follows the collapse of the Christian idealism. The struggle is world-wide, the issues are incalculable. Neither this church nor any other organization that stands for a better way of life can safely remain neutral as to the underlying issues of this conflict. Time presses. There is no time for narrow provincialism, for partizan bigotry, for deadly indifference. All spiritual-minded people and organizations must clarify their vision, reconcile their unimportant differences, subordinate or postpone their vital differences if any such there really are, and stand united in the face of the common danger that seeks to undermine the structure of Christian civilization.

In such a conflict this church can and should be a mighty force. First refining our individual lives, then exercising a wholesome influence on the community, we should become an inspired example of what a wise, tolerant, and devoted church can be. Such an example should be a light to all the world, now and for long years to come. We have the physical plant, we have the leadership. Can we catch the vision? Have we the courage and the stamina to follow where it leads?

We have faced many problems and won. Now we have to deal with problems that cannot be encompassed by architect's blue prints and campaign budgets. Every pioneer, every patriot, has had similar problems. The great Emancipator, whose birthday we celebrate this day, and the Great Teacher, whose leadership we acknowledge, faced the same sort of crisis. Even as their influence has gone on expanding through the years, so likewise the influence of this church may go on from generation to generation building a better and a nobler world.

——Some still insist: "If the church paper cannot pay its way, let it go." This argument would close all colleges. Since the religious press is vital to the church, why not put in on a level with education, missions, and other enterprises of organized church life? But our concern at this point is not so much the kind of Methodist papers that may be provided at Atlantic City but to stress the place of the Annual Conferences in supporting every interest and undertaking of our Methodism. We always gravitate back to the churches for support. Practically all the papers we have are the creatures of Annual Conferences or groups of Conferences, except those supported by boards or else subsidized by publishing houses. The New York, ZIONS HERALD, and other papers of less note that have endured through the years have been fostered by the Conferences or groups of Conferences. One thing certain, there is no such thing as a national newspaper—newspapers are local institutions. Even a jurisdictional paper cannot be a newspaper. Think of one newspaper for 2,000,000 Methodists scattered over nine states such as we have in the Southeastern Jurisdiction! We are for groups of Conferences to run church papers without taking in so much territory.—*North Carolina Christian Advocate.*

Let Us Have a More Christian Pension Plan

THE OBLIGATION OF THE CHURCH TOWARD ALL ITS MINISTERS

C. E. Vermilya

Many persons are wondering whether the coming General Conference of The Methodist Church will enact a consistently Christian and connectional pension plan. If the few spokesmen of the church are going to insist that ministers shall not look to the government for a solution of this problem, then those making the laws of the church should feel some responsibility for the enactment of a plan that will be more just for all concerned.

In trying to evaluate the Divided Annuity Responsibility arrangement, it is well to have in mind something more than sparing a Conference from increased expense a transferred man might incur. The thing of first importance is the recognition that every minister serving the church anywhere is entitled to the same kind of treatment as those serving in other sectors of work. If this is not true, then there is no place for thinking of our church as a connectionalism of brethren in Christian service.

The plan long followed by the Methodist Episcopal group may have had advantages for many, but for the men who have served in fields where access to wealth is limited, it has worked a hardship. Numbers of these men have come to retirement with no hope of having the bare necessities of life. This is the case in Conferences that are of later development and pay from five to ten dollars a year of service.

Then, too, in recent years it has become quite evident, as plans have been sought for a more general security, that the members of the older and better-endowed Conferences have shown very little sympathy for or interest in the endeavor. There seem to be indications that delegates to the coming Conference from many sections will be expected to give careful attention to the safeguarding of this special privilege. One wonders whether it will be forgotten that the kingdom cannot go forward as it should unless there are men at all points along the front line staying at their posts and holding up the banner of the common cause.

At the outset, then, let us be brethren together, and Christian enough to proceed on the assumption that every soldier in Christ's army is entitled to consideration by every other. Each, also, deserves the consideration of the whole church.

If this principle governs in the plan that may be evolved, the advisability of retaining the Divided Annuity Responsibility feature may prove a minor factor. As stated, the protection of individual Conferences is not the major interest to be dealt with. It is one of many. Of course the General Church has no legal and possibly no moral claim on endowments built up by Conferences. This ought not to blind us, however, to the obligation that every minister and member of the church has toward all its laborers. Some way must be found that will provide for a little more equity and sense of Christian fellowship.

To begin with, it would seem that we ought to be working toward some kind of ministers' mutual insurance within our own ranks. As a stimulus to self-respect and constructive interest, provision should be made for annual payments covering quite a period of one's best years of service. It might be well to excuse the men just coming into a Conference, for a few years. This would aid in freeing some from school debts. Couple these contributions with those of the churches and income from other funds controlled by the Board of Pensions, and much will have been accomplished. All funds, from whatever source, which now are used for retirement aid should be distributed on the basis of need as found through a study of each Conference. Some might get more, some less, and possibly some none of some funds from which they may now be receiving aid. This ought to be backed by instructions to the board to provide help and inspiration to Conferences in an endeavor to build up the investment funds of the board, which has not had much attention for some years.

The outlook for investments, as well as the conditions surrounding them, is not such as to encourage placing too much emphasis on this feature. There are indications that more and more this plan will prove unsatisfactory. In the first place, it is not certain that the church should be building up large financial holdings. It carries too many temptations both for those within the church and for those without. Then, too, there is no possibility of securing investments that can be said to have produced with no "taint" in the process somewhere. The sanest and safest way would seem to be through the mutual arrangement which most largely permits paying as we go. In so far as this is approximated, the matter of Divided Annuity Responsibility can be overcome by the consideration of Conference needs from time to time. This would eliminate, too, the burden thrown on the board to make adjustments for each transfer.

My contact with the ministers of the church—and it has been quite extensive—has convinced me that money is not what they seek. They have, however, become disillusioned somewhat about living by faith and being brethren at the same time. One may live to save souls, but one cannot eat them.

We may have spokesmen who insist that we shall not look to the federal pension plan for help, but this will not avail much if something is not done soon. Those who suffer are not the spokesmen, but they may become such, and they outnumber those who are. Ministers are citizens. The church is daily looking to the government for police protection and tax exemptions. It is making demands on the government as if it were a part of it. Our hope will not be in absolute separation, but in the extension of the Christian spirit through lives and service as well as ideals which command respect. This is what will overcome the world. Let us hope that we may have a people that is worthy through good works, and let us also hope that there may be a small cloud of sentiment seen moving toward Atlantic City from which may be evolved a plan that will make Methodism connectional and Christian indeed, both materially and spiritually.

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A Fresh Appraisal of Missions

Everyone interested in the ongoing Christian cause, to say nothing of the well-being of humanity generally, should read Professor Henry P. Van Dusen's "For the Healing of the Nations."* This book is the outgrowth of an eight months' round-the-world journey. Invited to be a representative of the American churches at the Madras missionary conference, and never having seen an American mission abroad, this Union Theological Seminary teacher determined to prepare himself as fully as possible. Accordingly, with Mrs. Van Dusen, he made a journey that touched nearly a "hundred centers scattered from Fiji to Malta, from Korea to Palestine . . . in remote fastnesses of little-known islands of the Pacific and in the great metropolitan centers of Tokyo, Shanghai, Calcutta, and Cairo."

Dr. Van Dusen began his observations in a mood of mingled "belief, uncertainty, and doubt" regarding the missionary program as a whole. To a degree he shared the average layman's misgivings regarding the churches' overseas enterprise: that it may be operating in lands in which perhaps other faiths are better adapted to serve; that its social service effort may be simply a wedge for proselytism; that its results may be meager as compared with its investments; that it has won few outstanding personalities; that its personnel is too often composed of persons of mediocre ability; that its influence on the life of entire nations and peoples has been negligible.

The first section of the book presents specific, concrete observations regarding Christian service in many definite communities. These facts have been verified by various well-known scholars and authorities. The second part of the volume is devoted to an interpretation of these data in the light of the author's initial apprehensions. In each case the missionary enterprise in its main assumptions, goals, and procedures is magnificently justified. Dr. Van Dusen says in conclusion, "With all its divisions, its inadequacies, its apostasies, it is today the greatest power for the uplifting of the life of humanity in its every aspect and for the building of a fairer world which this planet has ever seen."

The author writes in a readable, interesting, straightforward fashion. Scholarly method is combined with a vital Christian faith. He has placed evangelical Protestantism greatly in his debt by the service that he here renders. That it is a service, and not a profit-making project, is evidenced by the fact that the book sells for one dollar.

*FOR THE HEALING OF THE NATIONS. By Henry P. Van Dusen. Charles Scribner's Sons: New York. Price, $1.

Blind Singer

Are you baffled by the ways of Providence? Are you inclined to grow bitter when the road is dark and filled with obstacles? Read "Compensation" on page 378 of this issue of ZIONS HERALD and take heart again. The blind singer is none other than Rev. Austin H. Herrick, beloved member of the New England Conference, who is known to leading Methodists from the Atlantic to the Pacific. As official stenographer for General Conferences of both the Methodist Episcopal Church and the Methodist Episcopal Church, South, he was a familiar figure in other years on the platforms of those great bodies, and he did his work with such scrupulous care and efficiency that delegates held him in the highest respect and esteem and came to rely upon him for exact reports of Conference discussions and actions. In a recent letter to the editor, Mr. Herrick says: "Being so blind that I cannot see my hand directly in front of my eyes, I could be rebellious and unhappy. By God's help I am neither, though I should much like to see."

Read "Compensation" and, if it helps you, say so in a letter to the blind singer. His address is 232 Belmont Avenue, Brockton.

The War Is On

Startling reports of naval engagements, of encounters on land and in the air between British and German forces are filling the newspapers these days following the rape of Norway and Denmark by the Nazis. What to believe is a problem. The probability is that Germany has some 50,000 troops in Norway, that the Skagerrak, Kattegat, and the Baltic have been quite largely mined by the British and Swedish navies, and that Britain now holds Narvik in northern Norway, though no authentic word has as yet been received to the effect that British troops have actually been landed anywhere in Norway. It is freely predicted that Sweden is next on the list for a Nazi steal because Germany must have iron ore from the mines of Kiruna in northern Sweden. There is much apprehension also lest a drive may be started by the Nazis in the Balkans. In case of such a new movement, Russia and Italy appear as terrifying question marks. The next few weeks will reveal much.

CHILDREN AND THEIR NEEDS

For the first time in the history of the United States, the census now being taken will reveal a decrease in the nation's total child population. Fifty-one per cent. of the children born in the United States are now coming into families whose income is under $1000 a year. Most of the children born in this country are being born in rural areas.

The foregoing are some of the statements made during the eighteenth annual conference of the Milbank Memorial Fund held recently at the New York Academy of Medicine in New York City. The conference devoted its attention to three general subjects: public health standards in housing, results of the medical appraisal of the state of nutrition among the people of various sections of the country, and population trends and their implications in programs of social welfare.

In analyzing the population situation from the angle of childhood, Miss Katharine F. Lenroot, chief of the Children's Bureau of the Department of Labor, said that, whereas the 1930 census showed a decrease in the number of children under five years old, "the 1940 census will be the first to record a decrease in the total child population. The number of births to 1000 of population has declined by more than one fourth in the last quarter-century, according to Miss Lenroot, and the decline in infant mortality has compensated for this only in part.

In making a plea for the health and welfare of children, Miss Lenroot said: "Regardless of the size of our population, we cannot afford to be indifferent as to its quality. Thus measures for promoting the health and well-being of children tend in some degree to constitute indirectly a population policy for the nation."

Turning to the problem of divorce, which is intimately connected with the welfare of children, Miss Lenroot said it appeared likely that the divorce rate would continue to increase "for some years." While the long-time trend in marriage and divorce rates has been upward, she continued, the divorce rate has risen faster and in 1937 the all-time high mark for divorces was reached with a rate of one to every six marriages.

The Milbank Fund conference raised, directly or indirectly, a number of issues of paramount importance to every American citizen. In Germany recently measures were taken by means of systems of rewards and punishments to encourage men and women, if not actually to coerce them, to marry and have children, or at least to have children. The object of the Nazis in these new decrees enforced by stringent tax regulations is to increase the population for military purposes. While, of course, army leaders might contend valiantly for the importance of increasing the man-power of our own nation for the sake of its future protection, the present situation with respect to child population suggests lessons of much deeper significance. We need to give far more attention to the quality of our citizenry than to its quantity.

That fifty-one per cent. of the children born in this country are born into families with incomes of less than $1000 is something to give true patriots concern. We are familiar with those classic tales about poor boys "rising to the top" through patience, persistence, and honest toil, but it should be pointed out that in our day if one of these children of a $1000 family is to make any headway he must find a job at a time when unemployment is desperate and most of the good opportunities are already preempted. He is likely to be undernourished, half educated, and thoroughly discouraged, possibly resentful against society for the "raw deal" that has been given him while the children of the idle rich have every social, cultural, educational, and financial opportunity. It is out of such surroundings of severe economic limitations that malcontents and anarchists are produced.

The future of the great financial and industrial centers of the nation must be seriously affected by the facts brought to light during the recent conference in New York. Since the majority of the children of the United States are now born in the country, it is very clear that if cities are to grow and flourish they must draw upon the rural sections for their citizens. But from the standpoint of social requirements for the full development of personality, rural sections for the most part have been sadly neglected. Take education, for example. We hear much about "the little red schoolhouse" and the wonders it has performed in American history. The cold facts show, however, that rural education is sadly inadequate, which means that that part of the United States where the majority of children spend their early years, sorely needs better educational opportunities.

And what of divorce? One divorce to every six marriages should give us pause, for it involves not only a man and wife but also the children if there are any in the family. The home is an educational factor whose influence over the developing mind and soul of the boy or girl is powerful beyond all calculation. Broken homes almost inevitably mean broken lives for the children. In many instances, it is to be noted that failure to have children is a contributing factor to divorce. Certainly, leader in religion and education should study with great care the divorce evil and seek to set in motion, if possible, forces that will overcome the appalling "1 in 6" figure

Questions on New Church

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JAMES EDGAR SKILLINGTON

Do you think the work of the Commission on Courses of Study should be conducted independently or in close connection with the Board of Education?

Why not both independently and in close connection with the Board of Education? The connection might be such as to limit the independence of the commission little or none. It seems to me that this is not only desirable but necessary and, more than that, is exactly what the legislation contemplates. The connection is evidently not intended as a check on the commission but for the sake of providing a helpful contact, mutually helpful. It is designed, it seems to me, to insure mutual understanding and cooperation, both so necessary here, and to effect this without limiting the independence of the commission. The legislation appears to contain no suggestion of the possibility of any need for such limitation arising, and certainly makes no provision for it. On the other hand, of course, no agency of the church is independent and this is easily demonstrated when need arises.

What is to become of the Epworth League in the new set-up of Methodism?

I do not know, but I am confident that the General Conference will be too wise to deal rashly or carelessly with this agency of inestimable value. It will find some wise way to conserve and perpetuate the values represented in the Epworth League. Many of us think there is great value even in the name. The Epworth League is not strong everywhere and its value is not known everywhere, even in the North. Those who know its worth should bear witness to it now.

Do you think that the missionary episcopacy should be continued indefinitely?

I think it should be continued, and perhaps we might as well say indefinitely, but that does not of necessity mean that it shall be a permanent feature of our polity. Just now it appears to be the best arrangement that can be devised for those regions where it is applied. The episcopal set-up of our united church seems to make it more necessary than before.

Do you not think that the rule giving precedence in our Advocates to material dealing with missionary work over articles dealing with evils undermining our church at home, which is the home base of missionary work, is short-sighted policy?

If this is the rule or policy, is "short-sighted" the word with which we want to characterize it? Is it not to the distant view these editors are beckoning their readers? If they are at fault in this matter, is it not in that they overlook urgent needs near at hand? May it be that they reason that the evils you have in mind are rather well known and fairly adequately discussed already, and now require action rather than much more discussion? Discussion of rather well-known conditions can be carried to a point where it produces irritation which issues in obstinacy rather than action. I'd ask the editors.

Is there any good reason why the new agency known as the "Board of Missions and Church Extension" needs to carry so awkward and lengthy a name? Does not "Board of Missions" convey the idea of church extension?

I think you are right. I am not familiar with the arguments advanced for the retention of this long and awkward name and am unable to imagine any that seem to me to be valid. Is it not already to most people simply the "Board of Missions"?

Do you not think that the rule which limits articles in our Sunday school literature on the liquor problem to the scientific phase, thus barring out the legal, restrictive, and preventive phases, is very unwise strategy in view of the nearly half a million liquor spigots now open along nearly all our streets and highways?

Doubtless both or all phases of this evil should be dealt with, and all in some measure in this literature, but is it not obvious that the concern of religious education would naturally be with those phases chiefly which relate to habit-forming and character-building, to personal choices and life values? Are not the most effective preventive measures those which lead to intelligent choice of the right way on the part of youth? Nevertheless the phases to which you refer are very important indeed and we dare not ignore them. Perhaps they should have more attention even in this literature.

LET US PRAY!

A LAYWOMAN

Within a week there will be assembling at Atlantic City some hundreds of men and women, delegates and officials, who, humanly speaking, hold the future of Methodism in their hands. More or less intelligently informed, more or less prejudiced, more or less dominated by their own selfish interests, more or less swayed by the excitement of a great legislative gathering, they, none the less, under God, will be the arbiters of the future of our church through the legislation they will pass within the next few weeks.

I have not heard yet, though I have been listening for it, a clear, simple, impassioned call to the rank and file of the men and women of Methodism to humble our proud and worldly selves before Almighty God in earnest and unceasing prayer for the General Conference soon to assemble. Those delegates and officials, fine people though they undoubtedly are, *are not capable of doing the job unless God intervenes.* If His perfect wisdom overshadows their incompleteness, if His foreknowledge guides their ignorance, they and our whole church shall be saved, saved for a future of surpassing usefulness in a world of desperate and increasing need. But *only* so! We dare not let them blunder on alone.

Therefore, passionately, honestly, let us pray. Pray to our Father and theirs that He will empower them to do His will. Pride, self-will, ignorance, indifference, weaken them, as they weaken us. *Therefore, let us pray.*

——The number of students attending Roman Catholic colleges in the United States increased by 15,255, or nearly 12 per cent., between 1936 and 1938, it is announced by the department of education of the National Catholic Welfare Conference. Since 1928, the pamphlet revealed, attendance in Roman Catholic colleges has jumped 65 per cent.—*The Watchman-Examiner.*

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

From the beginning of its history, the Christian church has accepted the Old Testament as part of its heritage. From the beginning this has been challenged on the ground that the God of the Old Testament was not the Father of our Lord Jesus Christ but a God of vengeance and wrath. Never has this challenge sounded more loudly than in our own day. But it is curious that Jesus Himself seems to have had less difficulty with this problem than many of His followers. He quoted the Old Testament as authoritative and profitable. At the same time He felt free to interpret it in the light of His own inspiration and insight, often in such a way as to scandalize the orthodox. On one occasion He criticized its legislation as being, in at least one particular, a provisional accommodation to the hardness of the human heart rather than a final statement of eternal truth. On the one hand, He did not forsake it; on the other, He felt no obligation to accept it with literal obedience.

"But why all this?" you may well ask. Well, the writer of these notes is moved to spend his space this week on Joshua, and the foregoing paragraph is intended as a statement of what he thinks is the warrant for doing so, and the proper method of regarding the Book of Joshua and its central figure. For it will not be denied that there are many passages in this book which cannot be reconciled with the teaching of the New Testament.

Moses my servant is dead; now therefore arise, go over this Jordan.

What, then, has Joshua to do with us and the times in which we live? Well, here is a verse written for times like ours. Unless you have more patience than I, you are weary of having people tell you that we are at the end of an era and then stop as though they had indeed said something. We are only too well aware that we are at the end of an era; the temptation is to think that we are at the end of all things. This verse tells Joshua that Moses is dead, but it makes that simply the signal for a victorious advance. It is the end of an era; *therefore,* let us get on with the work of building the new age for which the old has made way.

People who stand at the end of an era are in many dangers. One is that they will not realize just what is involved in their situation. They may, as a matter of fact, still cherish the delusion that the old things have not passed away at all, that what they are facing is simply a temporary disturbance. They may, like the bewildered Louis XVI, confuse a revolution with just another revolt. Joshua might have comforted himself with the thought that, since nobody could point out the grave of Moses, there was at least a strong chance that the great leader was still alive. But Joshua is told with unescapable finality that Moses is dead, and he wastes no time in beginning his march into the new age of conquest.

Another danger is that of yielding to despair at the loss of the glories of the past. Moses' death might well seem to the generation which had never known any other leader, which had turned to him in every crisis and had never turned in vain, as an irretrievable calamity. It was at a time when they needed the strongest possible leadership that Moses disappeared. Just when the new age is dawning with all its tremendous problems and its unprecedented dangers, the old order crumbles, the old standards waver and fall, the old landmarks vanish. And we find ourselves in the midst of a trackless wilderness, surrounded by dangers all the more terrible because their exact nature is unknown. The air is filled with the lament of those who cry out over the death of civilization. In such a situation let us remember that Joshua was bidden to let the dead past hold its own funeral services while he went out in quest of the living present. The old civilization is dead; therefore arise and go over this Jordan. It was the biggest river this generation had ever seen. There was no bridge. The fords were unknown. What lay beyond it was a mystery. And Moses was dead. Yes—therefore, march.

Thou, and all this people . . .

March with the grand inheritance which the old age has given. This people, this great people, this sturdy nation of free men who loved their freedom and were not afraid to accept its responsibilities—where did it come from? Whence came these rich resources which Joshua had at his command? Why, the nation and its powers were the work of the dead Moses. Civilization die? Nonsense. Whatever was worth while in the old era will march on into the new—so only there can be found the Joshua to be strong and of good courage to take the heritage which the great past has prepared for the strong-hearted builders of the greater future.

What is the matter with us who bewail the death of civilization? We have all the wealth of the past at our disposal—all the real richness of this past which we bewail is ours if we are strong and brave enough to take it. If civilization dies, it is we who let it die. Not alone and not unarmed do we meet the perils of the new day. Shame on us if we fail! Not circumstances but our own feebleness will defeat us if defeated we are.

As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee.

Above all, the secret of Moses' power is ours for the asking, yes, and the secret of the victory of all the great servants of God since Moses. He had lived through more than one grim crisis, and transformed the grimness into glory because he could see Him who is invisible. Joshua had to learn how to live by the power of that unseen Reality which gives to every appearance whatever meaning it has. And so must we if we are to press on as the fathers did toward the city which has foundations in the new age as in the old, the city whose Maker and Builder is God.

Why I Am Back Home

THE ISSUE BETWEEN MISSIONS AND IMPERIALISM IN INDIA

J. HOLMES SMITH

Following my recent participation in the Boston University Radio Forum, on the issue that brought us home from our field of missionary service in India, my friend the editor of ZIONS HERALD, who had been a most welcome guest in our Lucknow Ashram four years ago, asked me to write an account of the circumstances of our return. That I am glad to do, in the interest of a fuller understanding of the strategic importance of the issue of the missionary pledge, which some of us regard as the sign and seal of the persisting unholy alliance between missions and imperialism in India.

It was C. F. Andrews, of revered memory, who, a few months prior to my embarking for India almost ten years ago, began to open my eyes to the seriousness of the persisting bond between British imperialism and Christian missions. As I began my missionary service in India I was therefore not so ready to take for granted the various ramifications of this relationship which became all too apparent with the unfolding of the Indian pageant. In our manifesto, reproduced in ZIONS HERALD of March 27, we told of our discovery, early in our missionary career, that the missionary pledge, "to do *nothing* contrary to, or in diminution of, the lawfully constituted authority of the country," was commonly interpreted in India as intended to make us pro-Government, even in relation to the noble, nonviolent effort of the Nationalist movement under Mahatma Gandhi to induce in that government a change of heart.

It was the urge to deeper identification with India, for Christ and the kingdom's sake, that led me to help to found the Lucknow Ashram five years ago. Much of its history has coincided with the term in office of the Congress Government of the United Provinces. We found ourselves, in the natural course of things and not in any partizan interest, being drawn into the sympathies and aspirations and spirit of nation-building service of an extraordinarily fine group of India's patriots, including Moslems and Christians as well as Hindus.

While on furlough three years ago, I did some research on missions and imperialism, writing a section of my thesis on that theme. I returned to India and the Ashram with a still stronger urge to a deeper identification with India's best and her disabilities, feeling that we who represented not only Christ and the church but also the aggressive West must use every opportunity of making atonement for the sins of the West against India. Dearly as I prized my American heritage of freedom, I explored a year ago the possibility of identification with India's bondage through naturalization, but soon discovered that the Imperial Government has seen to it that only Asiatics may become citizens of that land!

Last summer, with the thunderheads of Mars beginning to invade the horizon, we who had been enjoying the stimulus of Christ at our Sat Tal Ashram faced the question "What attitude shall we as followers of Christ take toward the impending war?"

Two months later, war was declared. It was then clear that we must take a hand. We therefore called together a group of our most valued kingdom comrades, Indian and missionary, for a conference over the last week-end of September. It was agreed that, while being careful to avoid an attitude of adventurism or martyr complex, we should not compromise our witness to the active pacifist way and should be ready to meet with humility and courage any specific crisis that might emerge from the general crisis.

That crisis was soon thrust upon us. The British Government had already presumed to drag India into the war without her consent, behind the imperial chariot. The Congress governments resigned as a moral protest.

The British Government was then asked to prove to India and the world the sincerity of its professed war aims (in terms of "democracy" and "a new order") by the application of these principles to India. The eagerly expected reply was given by the Viceroy on October 17, in a pronouncement that was a rehash of vague and stale promises. A wave of disappointment which turned to indignation swept the country.

In such an extraordinarily urgent situation we could not help feeling that it would be wrong, *from a Christian standpoint,* to allow conventional political etiquette to dictate our course of action. We therefore addressed two open letters to the Viceroy—the first in mid-November, in behalf of our group as a whole, including our Christian Indian brethren, and the second (published in the HERALD of March 27) a fortnight later, placing before His Excellency very frankly, but respectfully, our moral dilemma as missionaries under the pledge as currently interpreted. The only direct response was a note from the deputy private secretary to the Viceroy, a month later, acknowledging receipt of our second open letter.

Meanwhile, my bishop, before whom I had placed the whole matter, told me that, while he respected my conscientious stand, the only course open to him, since I was unwilling to abandon that stand or request the Board of Foreign Missions to recall me, was a request from him to the board that we be recalled from India—a view shared by our three other bishops in India. Appreciating my bishop's personal good will, and that, as I then thought, he was powerless to do otherwise unless prepared to stand with us and repudiate the pledge, I agreed to let him say in the cable to the board that we "concurred" in the request. The reply soon came, "Smiths' homecoming approved."

Since our return I have learned with appreciation that the board took exception to the use of the term "recall" because, they said, it carries a connotation of opprobrium. I have also been informed that the agreement between the British Government and the mission boards through the Foreign Missions Conference of North America provides for a definite procedure which has not been followed in my case, or in those of my colleagues. According to a secretary of our board, the initiative should have rested with the Imperial Government and not with the mission authorities in India or the American consul, both of whom have been active in the matter. I am told that my bishop received from the Viceroy a letter of thanks for his action in my case.

But let me add that I have a sincere appreciation of the personal good will, and respect for the devotion to what

they regard as the best interests of the work, on the part of these good and able men. And if we for a time find ourselves on opposite sides of this controversy, let us ask and give no quarter when it is a question of the issue, but still resolve to love, and unite to serve the Christ and the church that claim our common devotion.

MISSIONARY MANIFESTO—AN ANSWER

J. S. K. Patel

A crisis of considerable significance has risen in the Methodist Church today. Four missionaries who were sent to India by the Board of Foreign Missions have issued a manifesto to the Viceroy in which they state that "we would not be true to our Master and to the prophets before and after Him, if we as missionaries did not transmit faithfully to our fellow men our honest convictions in regard to 'the signs of the times,' refusing to mortgage our conscience to any man-made authority." Their dilemma seems to be between the transmission of honest conviction faithfully to their fellow men regarding British imperialism in India and the pledge they have to take before embarking for India, "to do nothing contrary to, or in diminution of, the lawfully constituted authority of the country." The editor of Zions Herald rightly comments on the issue in his editorial of March 27 that "it is not inconceivable that it may lead ultimately to a complete review of the whole missionary policy of the church in relation to government."

J. S. K. Patel

According to Christian principles, imperialism is not justified, much less can it be tolerated in this twentieth century. It is my strong belief and conviction that Britain in her pride and self-centeredness has let go one of the finest opportunities that she had in India. It is true that she has conferred many benefits with her rule in India. But from her advent in the country until today, her policy has been one of exploitation rather than development. If her policy in other parts of India had been the same as in the Punjab, today she would have won the loyalty not only of the Punjab but of the whole nation. She has tried to develop agriculture, perhaps in her own interest, and neglected manufacture.

Throughout the course of the history of India we see that people have been dependent upon the government, village, provincial, or central, either for court patronage or for government action. It was too much for Britain to expect the people of India to develop the industries of the country on their own initiative. By exporting manufactured goods, Britain gave a death blow to the handicraft and artizan industries of the country and increased the pressure of population on soil because these artizans had to resort to agriculture. Had the industrial development kept pace with the disappearance of these valuable cottage industries, there would not have been such an economic hardship in the country. Britain, though not intentionally, by short-sighted tariff policies and currency muddles made a mess of the whole economic system of the country. Everyone in the country is alive to these facts. It does not take a missionary, therefore, to cry about these things from the housetops.

The open letter to the Viceroy accuses the "vast majority of our Indian Christian friends" of being "pro-Government." In another place it is stated that "very few Christian Indians . . . were 'revolted by it.'" The explanation given for this "pro-Government" attitude by the people who have issued the manifesto is that "the pro-Government 'neutrality' of most missionaries, due to their pledge, exerted, both directly and indirectly, a denationalizing influence upon the large percentage of educated Christian Indians whose families depend, in one way or another, upon mission employment."

I challenge these statements very strongly; not only because they are not true, but also because they reflect very badly on the splendid work done by the churches in India. Do not these statements imply that the Christian Indians have sold their conscience or reasoning for the bread and butter they are getting in the mission employment? I should like to question these people concerning the percentage of educated Christian Indians dependent upon the mission employment. Furthermore, do not the statements also imply that the whole structure of the mission work in India is built upon a false basis—converting people by alluring them with promises of employment? Was it not the Christian Indians all over the country that opposed the Communal award? Was it not again the educated Christian Indians that suffered the like consequences of their compatriots when the civil disobedience movement was at its climax? If the Christian Indians have sold their birthright for a pot of employment, whence come such agitations in the church today as Indian leadership and Indian form of worship?

Although I am not with Britain in her justification for imperialism in India, I am not against her. By this I mean that before I am ready to throw off this kind of relation with Britain I want to be sure that I am in a position to manage my own affairs. Whenever the people of India have agitated strongly for freedom, Britain has pointed out many pinholes in the existing Indian conditions. Though I should not like to accept all of them at their face value, I know, the church in India knows, and the missionaries who have given their lives to the service of the country know the amount of house-sweeping that has to be done.

In a struggle for the independence of the country, different forces have got to be at work. What then is the place of the church in this struggle? To rear men and women of Christlike character who would set up an example to other communities in their sense of justice, discipline, and brotherhood, men and women who are not self-centered, who keep their eyes wide open to the existing poverty, inequality, and suffering that is going on in the country. For much of the poverty, ignorance, superstition, insanitary conditions, high rates of interest, and the inhuman treatment accorded by the upper and privileged class of people to the outcaste and poorer class of people, it is not the British Government that is responsible. By displacing the white bureaucracy by the brown bureaucracy, the masses are not going to gain much. The primary duty of the church in India today is show Christ in every walk of life. I want to see the church taking a leading part in cementing the differences that exist between different communities. Which is easier for the church in India, to "transmit its convictions in regard to 'the signs of the times'" or to engage itself in hastening independence, an independence not in name but in spirit and in truth, where Christ's ideals are the centers of activity in every sphere of life? To me it sems the former.

PERSONS

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Rev. E. Stanley Jones is planning to leave India in June, and to arrive at San Francisco, July 18, on the S. S. "President Coolidge." Dr. Jones will participate in the National Christian Mission to be held in twenty-two cities next fall and winter under the sponsorship and direction of the Department of Evangelism of the Federal Council of the Churches of Christ in America. He will also take part in the program of the American Christian Ashram this summer, to which each of the twenty-two cities in the National Christian Mission schedule has been asked to send five representatives. The Ashram will be held in two sections—at Westminster Lodge, Saugatuck, Mich., July 27-August 10, and at Blue Ridge, N. C., August 10-24.

Rev. E. George Biddle, announcement of whose death on April 8 appeared last week in the Boston daily press, was the last survivor of the Fifty-fourth Massachusetts, the famous Negro regiment commanded by Colonel Robert Gould Shaw in the Civil War. Three years ago Mr. Biddle wrote up his recollections of those stirring days for ZIONS HERALD, his "A Last Survivor's Story" appearing in the issue of June 30, 1937. Mr. Biddle was ninety-five years old at the time of his death. He had been a minister of the African Methodist Episcopal Zion Church since 1882, serving both as pastor and as presiding elder. He retired from his last pastorate only five years ago. Mr. Biddle had been active in the Grand Army of the Republic since 1873.

Dr. Thomas Ross Hicks will be inaugurated as president of Wesley College, Grand Forks, N. D., on Monday of next week, April 22.

Rev. Fred Winslow Adams, professor of the art of public worship in Boston University School of Theology, was in New York last week attending a meeting of the Committee on Worship of the Federal Council of the Churches of Christ in America. As chairman of a committee on lectionary, Dr. Adams presented a complete experimental lectionary for all festivals and special days of the Christian Year. This lectionary which was accepted by the Committee on Worship, is the joint product of a committee of ten pastors and theological professors representing the Lutheran, Episcopalian, Methodist, Baptist, Congregational-Christian, Reformed, and Presbyterian denominations, and is the first attempt at a united Protestant lectionary. It will be issued in booklet form by the Federal Council the first of May, together with a revision of "The Christian Year" edited by Dr. Adams on behalf of the Committee on Worship.

Mrs. A. Thorndike Pike (Sarah Nazarian) of Ridgefield Park, N. J., will enact the part of Mother in connection with many of the scenes from the Old Testament in the pageant representing the development of the Altar and Sanctuary which will be given at the General Conference in Atlantic City on the evening of May 2. She was selected for the part by the author and producer of the pageant. Mrs. Pike's young son, John Nazarian Pike, will participate in the presentation as one of the children.

Richard Cheney, fourteen-year-old son of Rev. John Richard Cheney, pastor of Willoughby Methodist Church, Willoughby, Ohio, and Mrs. Cheney, is one of twelve Ohio high school students whose essays have been adjudged the best out of 150,000 submitted throughout the state in a contest conducted by the American Legion and who, as a result, will be taken to Washington on an eight-day trip, starting April 20. The topic for the essays was "The Bill of Rights, My Protection." Dr. Cheney is a native of Malden, and Richard was born in Boston while his father was serving his first pastorate at Village Congregational Church, Dorchester, and completing his graduate work at Boston University and Harvard.

Rev. Walter R. Davenport, an honored member of the Vermont Conference, retired, and now living in Montpelier, Vt., celebrated his eighty-fifth birthday on April 10. A large group of friends attended a reception at his home that afternoon and early evening. Among the bouquets received was one from the students of Montpelier Seminary and Vermont Junior College, Dr. Davenport being a former president of Montpelier Seminary. On Thursday evening, April 11, at the annual parish meeting of Trinity Methodist Church, Montpelier, a birthday cake lighted with candles was presented to Dr. Davenport by Mrs. Stephen M. Kelley, president of the Ladies' Aid, and the "happy birthday" song was sung under the leadership of the pastor, Rev. W. J. MacFarlane. Dr. Davenport is in very good health for a man of his years, attends the services of his church, and is interested in all that pertains to the work of the church world-wide.

Mrs. Innis D. Harris, Jr., daughter-in-law of Rev. Innis D. Harris of Winfield, Kan., met instant death in an automobile accident a few days ago. Her husband was taken to the Kingman Hospital, Kingman, Kan., where at latest reports he was in a serious condition, although with hope held out for his recovery. Both Mr. and Mrs. Harris have been actively identified with First Methodist Church, Wichita, Kan., and Mrs. Harris has also been chairman of the crippled children's work in Wesley Hospital. Mr. Harris is a prominent attorney. They had been married a litte less than four months.

John D. Rockefeller, Jr., has retired as chairman and member of the board of trustees of the Rockefeller Foundation, having reached the age limit of sixty-five set by the by-laws. He is succeeded by Professor Walter W. Stewart of the Economics Department at the Institute for Advanced Study, Princeton, N. J.

Rev. Ralph W. Sockman, pastor of Christ Church, New York, and Mrs. Sockman have been deeply bereaved by the sudden death of their only son, William Potter Sockman, twenty-two years old, who was instantly killed on Thursday afternoon of last week in a fall from his bedroom window in his home at 830 Park Avenue, New York, to the sidewalk eight stories below. Mr. Sockman had been an honor student and member of the class of 1940 at Harvard, but left college last year on account of illness. After working for a time in a New York hotel, he enrolled at Columbia last February to continue his education. Mr. Sockman was a skilled chess-player and in 1939 won the individual championship and the William N. Vance Trophy in the Harvard, Yale, Princeton, and Dartmouth College Chess League tournament. The young man's parents were both out of the city when the tragedy occurred, only an aunt, Miss Judy Endly, being at home. Besides his parents, Mr. Sockman leaves a sister, Elizabeth A. Sockman. Funeral services were held Saturday afternoon in Christ Church, Bishop Herbert Welch officiating.

Dr. Edward Lee Thorndike, educational psychologist and author of the intelligence test bearing his name, will retire on July 1 from his professorship in Teachers College, Columbia University, which he has held for

thirty-six years. Dr. Thorndike was born August 31, 1874, in Williamsburg, Mass., where his father, Rev. Edward R. Thorndike, later a presiding elder in the New England Conference, was then pastor.

Rev. Alfred Woods has returned from Newfoundland for his annual spring visit in the States and to attend the session of the New England Conference, of which he has been a member for sixty years. As before, he is making his headquarters at the home of Judge William E. Ludden, 64 Lincoln Avenue, East Saugus.

Rev. Albert C. Dieffenbach, religion editor of the *Boston Evening Transcript*, will preach the baccalaureate sermon to the graduates of the New England Deaconess Hospital School of Nursing on Sunday morning, May 5, at St. Mark's Methodist Church, Brookline, and Rev. Samuel M. Lindsay will deliver the Commencement address on the following Tuesday evening, May 7, at the Brookline Baptist Church, of which he is pastor. There will be about thirty-eight graduates.

Rev. John Hoon, pastor of Wesley Methodist Church, Springfield, represented Protestantism in a symposium on "Religion and Religious Prejudice" held on Friday afternoon of last week at Queens College, Flushing, N. Y. His subject was "Cooperative Understanding." The other speakers were Rev. Dr. Meyer, chairman of the department of philosophy at St. John's University, representing the Roman Catholic faith, and Rabbi Hyman Judah Shactel of New York, representing the Jewish faith.

Miss Miriam L. Spaulding, a member of the faculty of the Hiroshima College for Women, Hiroshima, Japan, is coming home on a four months' furlough. She expects to reach San Francisco on July 4 and Boston some five days later. Miss Spaulding is a graduate of Boston University College of Liberal Arts. Her father, the late Rev. Charles E. Spaulding, was a well-known figure in New England Methodism.

Rev. and Mrs. Leslie C. Bockes of Lowell have announced the engagement of their daughter, Miss Patricia Colton Bockes, to Dr. Francis M. Ingersoll, son of Mrs. Ingersoll and the late Warren Ingersoll of Tecumseh, Neb. Miss Bockes was graduated from Northfield Seminary with the class of 1937 and is a member of the class of 1940 at Massachusetts General Hospital. Dr. Ingersoll was graduated from Hastings College in 1934 and from Harvard Medical School in 1938. He is at present an intern at Massachusetts General Hospital.

Bishop William F. Anderson will be eighty years old on Monday of next week, April 22.

With Our Writers

W. L. Hutchins, Waynesville, N. C.; district superintendent of Waynesville District, Western North Carolina Conference.

Florence Hooper, Baltimore, Md.; former treasurer of the Woman's Foreign Missionary Society, member of the General Conference of 1928.

Emory Stevens Bucke, Oxford; minister of the Oxford Methodist Church since 1938, the year of his graduation from Boston University School of Theology.

C. E. Vermilya, Morris, N. Y.; Methodist pastor.

J. Holmes Smith, New York; Methodist missionary in India for ten years.

J. S. K. Patel, Boston; an alumnus of Lucknow University and former student at Lucknow Christian College, now doing graduate work in economics at Boston University; former teacher at Hislop College, Nagpur; son of a Methodist minister, member of the South India Conference, recently deceased.

EVENTS

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Drew University receives virtually all the estate of Mrs. Ezra Squier Tipple, whose death was announced in last week's Herald. According to the provisions of Mrs. Tipple's will, her residuary estate is to be divided into three parts: one to establish the "Ezra Squier Tipple and Edna White Tipple Scholarship Fund," the second to establish a fellowship in preaching in memory of her husband, and the third for another fellowship in Drew Theological Seminary.

Approximately 350,000 persons attended the various daily sessions of the Methodist Advance in 79 major centers of population in the United States, according to an estimate made by Rev. J. Manning Potts of Richmond, Va., the executive secretary of the Advance. This total includes all duplications, so that the number of individuals present at the mass meetings was somewhat smaller. "On a conservative estimate," reports Dr. Potts, "attendance at all the Methodist Advance meetings, including the general mass meetings and all the district, subdistrict, and other functions, has been nearly two million persons, including duplications."

Students of Boston University are this week observing the annual Peace Week sponsored by the university student peace committee, the program beginning on Monday with a meeting of the two College of Liberal Arts groups at noon addressed by Professor William G. Aurelio of the college Greek department, and concluding Thursday when delegates from all departments of the university will attend the annual Intercollegiate Peace Strike at noon on Boston Common. An all-university Peace Forum is scheduled for Tuesday noon in Jacob Sleeper Hall, with four students and Dr. Henry J. Cadbury, professor at Harvard Divinity School, as the speakers. A play, "The Terrible Meek," is to be presented Wednesday noon in Jacob Sleeper Hall by three students of the School of Religious and Social Work. The emphasis of Peace Week this year will be placed on methods of keeping the United States out of war.

The idea of expanding Mothers' Day into a broader emphasis on Christian family life has met with much favor in church circles. In view of that fact, the Committee on Marriage and the Home and the Committee on Worship of the Federal Council of Churches have collaborated in preparing a special worship service for that day, entitled "Service for the Festival of the Christian Home." Two sheets have been printed, one for congregational use and the other containing helps and suggestions for pastors. The Committee on Marriage and the Home, 297 Fourth Avenue, New York will be glad to send both sheets to individuals on receipt of five cents in stamps.

Woman's Night at General Conference has been set for Thursday, April 25, in the Auditorium. Dr. Georgia Harkness, professor in Garrett Biblical Institute, will deliver the address. Other features of the program as announced are a tableau, a "Flag Spectacle," and a "Frieze of the 'Prophets.'" Musical numbers will be furnished by the Boston University Seminary Singers and the Bennett College Chorus. The program committee is composed of Mrs. F. C. Reynolds of Baltimore, Md., chairman; Mrs. Ida Groover of Washington, D. C., Mrs. H. W. B. Detwiler of Atlantic City, N. J., and Mrs. H. M. LeSourd of Newton, Mass.

What's in the Movies

★

LILLIAN WHITE

"The Fight for Life"

"The Fight for Life," written and directed by Pare Lorentz from the book by Paul de Kruif, is perhaps the most significant picture since "The Grapes of Wrath" and for the same two reasons: it has something important to say and says it beautifully. "The Fight for Life" is poetry and realism. Real life with its drama and emotion is patterned into a smooth-flowing picture, and music composed by Louis Gruenberg enhances and sustains the emotional quality.

The theme is the problem of saving the lives of women in childbirth. Factual material is introduced without losing the artistic tone of the picture. This is not a pure documentary film as I understand that term, since it contains some scenes that have been acted for the camera. Much of its content, however, is shot from real life. In all the Hollywood thrillers with their glorified heroes, never have I seen anything so truly thrilling as those simple, tireless, devoted doctors, ready to jump at a moment's notice to save a woman's life and to bring a new life safely into the world. This makes soldiers leaping to their horses to go forth to destroy life look childish!

"Florian"

It just doesn't matter at all whether the story is any good or whether there is any story at all with "Florian." It is enough to see Florian and the other beautiful white horses do their stuff. These horses are so thoroughly photogenic, we just wonder that we haven't seen more of them before. The best thing about it is that here at last we have horses without shooting as in Westerns or gambling as in race pictures. Imagine a great herd of perfect white mares all with their little dark colts (they turn white later) dashing in perfect freedom across a wide, wide meadow! Then there are the shots of the tiny colt with its proud mother with that soft look in her eyes that even animal mothers seem to get. But most glorious of all is the solo dance Florian gives to stately music, with his companions in a sort of accompaniment in the background. The white curves of his body and his high-stepping dancing are undeniably beautiful. I do hope it isn't true that these horses were whipped and otherwise abused to reach this perfection, as I understand some circus horses are, for this would almost cancel the entertainment value of the picture and give the lie to the affection for horses displayed in the story.

The story is of pre-war Austria, the horses belonging to Emperor Franz Josef. The life of those days is pictured as gracious and happy, the royalty companioning with the common people. To a man who longs for democracy, the dangerous answer is given, "What is democracy but unity?" The revolutionaries after the war are pictured as horrid. One is called "an ape in trousers." One character asks, "Why do they have to destroy everything fine in the old order when they start a new?" It would be interesting to check this picture with historical evidence.

When Robert Young and Charles Coburn, two of the leading characters, are crossing to America after the war, they make a thought-provoking comment. "Where does the ocean stop being European?" It just reminds us of the foolishness of our boundary traditions in a modern world.

"And One Was Beautiful"

Hollywood can think of more variations to keep up the supply of crime pictures! With "Johnny Apollo" and "And One Was Beautiful," the capitalist class goes willingly to jail, cheerfully paying the price for its sins. I wonder if this is typical of what really happens. In "And One Was Beautiful" the young man gets five years for manslaughter by drunken driving. The judge says no leniency should be shown toward such actions. The young man did not actually do the driving, but chivalrously shields the guilty girl, who is too big a coward to confess. In many movies, rich people are a pretty good sort, after all. The family of the working man who was killed are shown up in a rather cheap light.

Everyday Living

THE BULL'S-EYE

★

JOSEPH FORT NEWTON

A little medical dictionary had this definition: "Biliousness, an affection of the liver often mistaken for piety."

One thing it is wise to remember and practise—if you think little of a person, say as little as you think.

In regard to many things the wisdom of Lincoln is final: "If people like that sort of thing, that is the sort of thing they like."

A man who has no one to love him is poor indeed; but the man who loves no one is a hopeless bankrupt and pauper.

The art of living together is the most difficult of all arts, said Emerson; after ages of trial we have not mastered it.

Are we neutral in the war now raging? Yes, certainly; and there is no doubt at all whom we are neutral against!

"A little mousy man with blurred features, as if God had tried to erase his face while it was still wet."

No matter how long and loudly we pray, not many of us do enough good turns along the way to make ourselves dizzy.

Hitler is the temperamental prima donna of world-politics; he believes his own publicity—Goebbels does not.

If people were only wise enough and kind enough to keep their own counsel, they would not need to employ one.

"Jest messing 'round," is how Will Rogers used to describe his talks, and, alas, that tells the truth about most of us.

We take snap judgment, act hastily, make a bonehead blunder, and, to get out from under, call it a bit of bad luck!

In a modern Pilgrim's Progress, if only we had a Bunyan to write it, Mr. Easy-going would be a central figure.

If people would only use half as much brain and heart in their religion as they do in other things, they would be plainer.

"Man, what is this, and why art thou despairing? God will forgive thee all but thy despair," wrote a wise poet.

——*The New York Times* of March 17 reports that on the previous day in Wilmington, Del., eight men, barebacked, were shackled to a public whipping post and each given ten lashes with a three-foot whip. This was in addition to jail sentences. The barbarities of the Nazis are not excusable, but they are explainable on the ground of the abnormal social situation of which Hitler has made the most. There is no excuse for the barbarities of Delaware.—*The Christian Register.*

THINGS TO COME

A newsletter about the church-school materials for May-June

Church School Journal

THE June issue will celebrate the eightieth anniversary of the JOURNAL with a brief historical sketch. Both May and June will offer much of vital interest to pastors, teachers, and officers. The ministry of drama in religious education will be emphasized by H. W. Austin as it is used in his Mississippi church school, and by the conclusion of "Waymarks for Drama Groups." In May "Dreams for Sale," by E. T. Randall, cautions young people about selection of correspondence courses.

Daniel Wise, Editor, 1860-1868

June promises such articles as "The Growing Edge of Life"—a radio address by Ralph W. Sockman; "More About Miracles," by Norman Lyon; "Ways of Opening Discussion," by Elsie E. Wik; "You Are a Soul," by Roy A. Burkhart, and "Touching the Unspoiled Spot," by O. G. Herbrecht; "A Sunday School on Wheels," described by L. R. Sutton, who has charge of this unique project. "The Story of Mary Liu, Editor," as told by Miss Clemintina Butler, is a vivid picture of a crippled Chinese girl who mastered all handicaps and is now editor of one of the influential magazines for women in China.

The Adult Bible Class Monthly

There will be a strong rural emphasis in the May number, including these articles: "Religion in the Countryside," by Arthur Wentworth Hewitt; "The Rural Church of Tomorrow" and "His Last Panel Discussion," by Aaron H. Rapking; "The Church and the Land Problem," by Ralph A. Felton; "Onions and Children," by John R. Scotford; "A Helping Hand in the Home," by Clara Bailey; "Toward Better Rural Churches," by Gertrude Humphreys; "The Heart H," by Charles H. Hartley. Interesting illustrations will accompany these articles.

"Understanding Ourselves," the elective course for young adults, by Donald M. Maynard, begun in April, will continue in May and June with a discussion of these topics: "Have We Grown Up?" "When We Feel Inferior," "When We Make Excuses," "Compensations—Wise and Unwise." "When We Are Afraid," "We Need Friends," "We Need a Dominant Purpose," "Achieving Mental Health," "We Need Religion."

The June number will feature a contribution by Harry C. Munro, director of adult work for the International Council of Religious Education. He will tell about the ten regional conferences sponsored by the United Christian Adult Movement this summer.

Closely Graded Lessons

The final quarter of Teacher's Guides for Intermediate Workbooks, Courses VII, VIII, and IX has gone to press and will be ready before the summer quarter begins. Every teacher of these courses should be provided with the new Guides.

Free sample copies of church-school periodicals listed on this page may be obtained from any address of THE METHODIST BOOK CONCERN.

The Classmate

In the serial beginning May 11, "Seeds of Victory," by Dorothy Clarke Wilson, young Chris Nillson finds that his college training has not prepared him to earn a living in his father's grocery store. With the help of friends, he solves the problem.

Gladys Hasty Carroll has written for us a story, "That Shall Be Tomorrow," in which a frivolous young mother must choose for her small son whether his inheritance is to be a castle in a dictator-dominated country or citizenship in a democracy.

In "The Blue Lantern," Helen Chappell White describes how a group of church young people turn what threatened to be a roadhouse near the college campus into a clubhouse for wholesome activities with the backing of the church board.

Willard Uphaus, in "Design for Intelligent Travel," tells of personally conducted seminar tours through the United States to study people and living conditions, such as TVA, share croppers, model Government housing projects, and so on (June 22).

Kalman Phillips is a new writer for *The Classmate*. "Young Man Latest Model" is the story of a young American who had spent several years in Nazi-dominated Germany, and on entering an American college finds difficulty in adjusting himself to freedom of speech and friendly contact with students of other races (June 29).

Portal

In the May 4 issue "Adventures of a Poor Man's Bible" will tell the interesting story of the first edition ever printed on a printing press, thus making it available to the masses who could not afford to buy the costly Bibles handprinted by the monks. In the series, "America Belongs to You," by Abbie Graham, in which the young American is introduced to new aspects of her heritage, May 4 will tell of "Cities That March Across the Continent," and June 1, "We Add to World Inventions."

A new serial will begin June 15, "Edra of the Islands," by Marjory Medary.

Target

"In Lightning or in Rain," an adventure story in ten chapters, begins May 18. In it two boys who go to spend the summer on a lake in the Canadian North Woods soon find themselves involved in mystery and danger.

In early June "Tips for the Tennis Player" will give good points for improving one's game, while two articles on small boat sailing tell how any boy can acquire a boat and learn how to have fun sailing. For the boy who wants to get a job for the summer, "Make Your Breaks" will give fine advice.

George W. Carver

The Elementary Magazine

The June issue is planned to help teachers appreciate the value of music for children and to guide them in its use. Edna M. Shaw, in "Music for Young Children," suggests general principles, and Rosemary Roorbach's article, "Nursery Children's Musical Experiences," gives successful methods.

"The Creative Use of Music" shows how a primary teacher led her boys and girls to compose songs for their own use. In another article, five junior teachers have listed and classified songs for juniors. The article, "We Dedicate Our Hymnals," furnishes an excellent program for introducing hymnals to juniors.

"The Child Grows," by Hayyim Schauss, discusses school days of early Jewish children. This will interest teachers using the vacation-school units on "Bible Lands and Customs." "Teaching Children to Feel Deeply" continues the series by Harold Sheridan and brings out possibilities of informal teaching in summer.

First Steps in Christian Nurture

In the second quarter issue are several articles under the general topic, *Healthy Children*, that provide materials of practical value. Increasingly we recognize the value of physical well-being as we nurture the religious needs of children.

Picture Story Paper

The four-color Bible picture for June is that of little Isaac and his tent home. Alice Geer Kelsey interprets the word Isaac as "Laughter" and has given this title to the story that accompanies the picture. "The Old Sea Chest," by Esma Rideout Booth, is a vacation serial. This story about a little girl who was away from home carries happy ideas of ways to be helpful to grandparents, to make new friends, and to take care of oneself.

Boys and girls will enjoy the cover illustration for June 16 and the poem, "When Daddy Wipes the Dishes."

Junior Weekly

What was life like in a New England parsonage one hundred years ago? A serial story entitled "Blueberry Corners" begins in June, written and illustrated by Lois Lenski. "In Summer," an illustrated poem in color, is by Rose Fyleman, a famous English poet.

"Deeko and Tana," by Henry Lionel Williams, will tell the adventures of Stone Age twins. "The Boy Who Was Traded for a Horse," by Elsie Ball, will be the true story of George W. Carver.

Picture strips which correlate with the Junior Group Lessons continue the story of America's workers. "Fun to Make" pages include suggestions for a camp dressing table, a bird bath, shell place-cards, picnic recipes, and a section for the guide to the wildflower map.

Maine Conference

Reported by A. G. CHRISTOPHER

The 116th session of the Maine Conference—the first regular session after union—opened at Auburn, Maine, in High Street Church, Wednesday evening, April 10. Bishop G. Bromley Oxnam was in the chair, and Rev. E. B. Grundy was Conference host. Twelve committees in the entertaining church were well prepared to entertain the gathering efficiently and smoothly.

Previous to the actual opening of the Conference, various boards and committees met. At a meeting of the Board of Ministerial Training, Rev. A. A. Callaghan was elected dean of the Summer School, H. S. Thomas manager, and W. H. Cass treasurer.

The Conference itself opened with an observance of the Lord's Supper administered under the direction of the bishop. This was followed by the organization of the Conference. Those having died during the year were reported as: Rev. C. W. Lowell, Rev. C. H. Atkins, Mrs. Zephie A. Fickett, and Mrs. Eva E. Leech. Brief personal remarks were made by Rev. H. F. Aldrich concerning the two ministers and their work. Most of the ministerial members were present when the roll was called. About thirty-five lay members responded to their names.

Rev. L. S. Staples was elected secretary, and Rev. E. L. Wilson and Rev. C. D. Wentworth were confirmed as treasurer and statistician, respectively. Rev. F. F. Fowle was made secretary of necrology.

The devotional service Thursday morning was held in the Congregational Church at 8.30 under the leadership of the chaplain, Rev. H. A. Shattuck. The address was given by Bishop Oxnam, as on the two following mornings.

In the business session, fraternal greeting were extended to the Conference by Rev. John F. Stearns, pastor of the Auburn Congregational Church and president of the Androscoggin Ministerial Association; Justice Harry A. Manser of the Supreme Court of Maine, a layman of the Auburn Methodist Church, and Mayor L. Kenneth Green of Auburn. Bishop Oxnam responded.

The lay members present elected Professor Fred P. Loring as Conference lay leader. Professor Loring appointed the members on the Lay Credential Committee: Lowell E. Bailey, Mrs. Lila Haskell, and Mrs. Pennington Ives.

Continued cooperation with the Maine Council of Churches and the Interdenominational Commission was voted. On recommendation of the Committee on Conference Problems, some changes will be made in the Year Book, reducing its number of pages.

L. W. Dow was received on trial. A. H. Ives, E. F. Allen, L. S. Staples, G. C. Milliken, and E. E. Brewster were graduated from the course of study. E. E. Brewster, G. C. Milliken, P. L. Muder, and L. S. Staples were voted into full membership and with E. E. Allen, H. S. Huey, and H. W. Van Deman were granted elder's orders. Rev. David Hickland's credentials were recognized as those of a local deacon, and he was made an accepted supply pastor with recommendation to the Board of Ministerial Training for placement in the course of study.

Announcement was made of the resignation of Rev. J. M. Arters as treasurer of the Preachers' Aid Society. By vote of the Conference, a resolution in appreciation of his long service will appear in the Conference Minutes.

Under questions 28 and 29 the Conference treasurer and the statistician reported. In practically every item an advance was noted.

The Conference granted the retired relation to Rev. W. H. H. Taylor and Rev. J. M. Arters.

The following representatives were heard: Rev. L. O. Hartman, editor of ZIONS HERALD, who presented the claims of independent journalism; Mrs. Grace Frost, New England Home for Little Wanderers; Dr. Warren F. Cook, New England Deaconess Hospital; Rev. F. W. Smith, secretary of the Maine Christian Civic League.

The report of the Bangor District Parsonage Trustees, read by Rev. R. W. Brown, indicated a successful completion of the recent campaign for special funds to liquidate the debt.

The Conference voted reaffirmation of its action as recorded in the 1926 Year Book requesting the Council of Bishops to set the date of the Maine Conference to begin the Wednesday preceding the last Sunday in April, except in General Conference years.

The Friday afternoon session was marked by the presentation of two excellent reports. The first was the composite report of the district superintendents, prepared and read by Rev. A. A. Callaghan of the Augusta District. The other report was that of the Conference Board of Lay Activities, prepared and read by the Conference lay leader, Professor Loring. The Conference voted to underwrite the financial items listed in the lay report, thus making possible a growing lay activity unhampered by financial stress.

Under the direction of Rev. Cymbrid Hughes, the Board of Education presented its various activities. Reports were made by Rev. H. D. Berlew, director of the Wesley Foundation; by Principal E. W. Hincks of Kents Hill; by the dean of each Epworth League institute, and by the Conference director of religious education, Rev. C. H. Osborne.

On motion, the Group Insurance Committee is to make a study of the present plan and report at the next session.

The Conference Committee on General Conference Memorials was named as Rev. R. L. Hart, Rev. A. D. Parker, and Professor Fred P. Loring. Soon the committee reported with a memorial asking that the General Conference do nothing to interfere with the present independent Christian journals, especially ZIONS HERALD.

The Conference Claimants Commission will hereafter be known as the "Retired Ministers Permanent Fund Commission." Veterans' Day was set for the first Sunday in November, the offering to be used for the current annuity fund. The commission was empowered to employ a part-time secretary to do field and secretarial work.

The Board of Conference Claimants, successor to the Board of Stewards, reported through its treasurer, Rev. H. F. Aldrich. More money has come in from the churches, but invested funds yielded less. To make up this loss, the Conference voted to take $300 from the fund established by the ministers and thus keep the rate at $12.50, as last year.

Irving W. Maxwell was elected to the Conference Board of Trustees.

The Nominating Committee through its chairman, Rev. H. S. Thomas, reported a complete list of nominations, which was accepted by the Conference.

From the Area Commission came a request for action on one of two proposals looking to an Area-wide emphasis on Christian education. The Conference accepted Proposal "A" and definitely lines up with the Area program.

Reports were read from the Commission on Evangelism, the Conference historian, the Committee on Moral Reform, and the Committee on Sustentation and Adequate Support.

Dr. George L. Morelock, general secretary of the General Board of Lay Activities of the former Methodist Episcopal Church, South, addressed the Conference.

The Conference accepted an invitation to hold its next session in Caribou. Rev. E. B. Grundy was elected chaplain for 1941.

Appropriations for the new year were $25,000 for Conference Claimants, $2500 for Church Aid, $2500 for Sustentation, and $11,700 for District Superintendents. Three fourths of one per cent. was voted for the Deaconess Board and also for the Board of Education, and one tenth of one per cent. for the Area Office.

The Conference affirmed its accord with ¶334 of the 1939 Discipline calling for higher educational standards for all who apply for the ministry.

Rev. A. A. Callaghan reported the situation in Bingham. The Conference accepted the recommendation for abandonment of the church there and authorized the distribution of the proceeds of the sale and other funds among certain churches now contemplating property improvements.

Inspirational features of the Conference were well planned and carried out. The 4 o'clock Inspirational Hour was addressed by a co-traveler of Bishop John M. Springer in Africa on Thursday, by Mrs. Springer on Friday, and by Professor R. L. Zerby of Bates College on Saturday.

The women's misionary anniversaries held on Thursday afternoon drew large numbers and were addressed by Rev. Ezra M. Cox of the Board of Home Missions and Church Extension, Philadelphia, Pa., and by Mrs. Springer.

A new program feature was the rural program of Thursday evening. Several young preachers who have not feared to go into the most rural and seemingly hopeless fields gave a pictorial and verbal story of their successes. Professor Charles M. McConnell of Boston University gave the closing address.

Several banquets were planned. The Boston University group had Professor McConnell as speaker. The Conference banquet of Saturday evening was addressed by Dr. Morelock. Other groups meeting about the table were the Ministers' Wives' Association, the Veterans of the Cross, and the Federation of Ladies' Aid Unions. The local churches served many of these banquets, besides opening their doors to the use of the Conference for many other committee and group meetings.

Under the leadership of the Conference director of religious education, the Youth Rally on Saturday, the first held for several years at Conference time, was well attended

and set the pace for further gatherings of this nature.

Sunday began with the love-feast under the leadership of Rev. H. G. McGlauflin. The morning worship and preaching service was held in the Auburn Theater, where about 1500 people heard Bishop Oxnam's sermon. Massed choirs from several near-by churches, numbering more than 200, under the leadership of Mr. E. L. Dunlap, sang.

The afternoon services in the church gave recognition to the retired men and their wives, and also paid tribute to the memory of those who had died during the year. The ordination service followed.

The evening service was addressed by Dr. Cox. At its close, the bishop read the appointments and the Conference stood adjourned.

Augusta District

A. A. Callaghan, District Superintendent

P. O. Address, 30 Sewall Street, Augusta

Athens, Supplied by Mrs. E. R. Mank
Augusta and North Augusta, Cymbrid Hughes
Bath, Beacon Street, Jesse Kenderdine
Wesley and West Bath, C. B. Oliver
Belfast and Northport, J. R. Howse
Boothbay Harbor, F. L. Littlefield
Bowdoinham, J. N. Palmer
Bremen Circuit, To be supplied
Brunswick, A. G. Davis
Camden, W. P. Holman
Castine, Federated, N. E. Canfield
Clinton and Benton, Supplied by R. S. Graffam
Corinna and Stetson, H. D. Wright
Damariscotta, Damariscotta Mills, New Harbor, and Pemaquid Falls, V. W. Vincent
Dexter and Ripley, Supplied by F. L. Niles
Dresden Mills and South Dresden, J. L. Pinkerton
East Boothbay, R. W. Moody
East Livermore, Supplied by Kathleen Weed
Ellsworth, Surry, and Trenton, Supplied by C. R. Swett
Fairfield and Center Fairfield, Henry Beukelman
Farmington, G. D. Moores
Friendship and Cushing, Supplied by H. W. Van Deman
Gardiner and East Pittston, L. S. Staples
Hallowell, F. F. Fowle
Hartland, Supplied by V. V. Morse
Kents Hill, Readfield, and Readfield Depot, J. W. Barr
Livermore and Hartford, To be supplied
Livermore Falls, H. R. Yates
Madison, J. E. Clancy
Monmouth, Federated, A. H. Graham
Mount Vernon, Federated, and North Vienna, W. R. Wright
Newport and Detroit, Supplied by D. A. Scanlin
New Sharon, Federated, and Mercer, Supplied by L. C. Toppan
North Anson, P. L. Muder
North and East Vassalboro, A. E. Whitten
North Waldoboro, Supplied by Mrs. M. S. Gibson
Oakland and Sidney, P. H. Lush
Palmyra, Supplied by C. H. Johonnett
Phillips, G. P. Sparks
Randolph and Chelsea, P. J. Clifford
Richmond, A. H. Ives
Robinhood and Arrowsic, Supplied by C. H. Hoch
Rockland, Guy Wilson
Rockport, South Thomaston, and Spruce Head, F. E. Smith
Round Pond, Supplied by M. N. Welch
Searsmont, Supplied by C. H. Bryant
Searsport, A. J. Hamilton
Sheepscott and West Alna, To be supplied
Skowhegan, P. S. Ridlon
Solon, To be supplied
Southport, J. C. Collind
Stonington and South Deer Isle, L. S. Staples
Strong, Supplied by G. J. Volz
Swan's Island, Federated, Supplied by G. M. Bailey
Thomaston, Federated, Supplied by H. F. Leach
Union and Washington, L. F. Ross
Unity and Troy, R. C. Dalzell
Vinalhaven, Supplied by Kenneth Cook
Waldoboro, Winslow's Mills, Orff's Corner, and West Waldoboro, O. G. Barnard
Waterville, H. C. Metzner
Wayne, Federated, Supplied by W. E. Mesler
Wilton and North Jay, Fergus Lea
Winthrop and East Readfield, E. J. Webber
Woolwich, Federated, Supplied by Charles Brown

Bangor District

J. G. Rogers, District Superintendent

P. O. Address, 700 Hammond Street, Bangor

Alton, Supplied by L. L. Howland
Atkinson, H. A. Grant
Bangor, First, R. L. Hart
Grace and West, Charles Parkin
Bar Harbor, M. S. Conant
Brewer, H. F. Aldrich
Brownville Junction and Brownville, W. H. Stewart
Bucksport and Orland, A. G. Hempstead
Calais, First, and North Perry, Elijah Mercer
Knight Memorial and Wesley, Ernest Heywood
Caribou, D. R. Hickland
Columbia Falls, Columbia, and Addison, E. N. Hubbard
Cutler, Supplied by Alexander Stewart
Danforth and Weston, N. F. Atwood
Dixmont Center, Dixmont North, and Dixmont East, Supplied by R. E. Burt
East Bucksport, To be supplied
North Bucksport, Supplied by N. K. Hall
East Corinth and West Corinth, Supplied by R. H. Winn
Easton and Easton Center, A. F. Leigh
Eastport, To be supplied
Eddington, Supplied by L. L. Howland
Fort Fairfield, Federated, Supplied by A. W. Solandt
Franklin, To be supplied
Greenville Junction and Shirley, R. J. Barron
Guilford and Sangerville, H. S. Thomas
Hampden and Nealley's Corner, D. H. McMahon
Harrington, E. W. Bigelow
Hodgdon and Linneus, Supplied by F. J. Mucci
Houlton, R. W. Brown
Howland, West Enfield, and West Seboeis, Supplied by M. Kessler
Limestone and Caswell, E. C. Dartnell
Lincoln, V. P. Musk
Machias, Jacksonville, and West Lubec, C. L. Whynot
Mapleton and Washburn, Supplied by David Hickland
Mars Hill, Supplied by C. S. Mitchell
Mattawamkeag and Kingman, To be supplied
Millbridge, Federated, and Wyman, H. P. Taylor
Milo, Edwin Crocker
Monticello, Supplied by Isabella Stewart
North Brooksville, South Brooksville, South Penobscot, and Cape Rosier, Supplied by A. F. Vincent
Old Town and Stillwater, Federated, A. G. Christopher
Orono, H. D. Berlew
Orrington Corner, Orrington North, Orrington South, and Orrington Center, P. W. Walker
Patten, G. L. Pressey
Pembroke, Pembroke West, and South Robbinston, F. S. Williamson
Penobscot, North Penobscot, and West Penobscot, To be supplied
Presque Isle, C. D. Wentworth
Prospect Harbor, Gouldsboro, and East Sullivan, To be supplied
Smyrna Mills, Supplied by A. E. Roberts
Southwest Harbor Larger Parish, Supplied by G. Gledhill and A. Baillee
Sulllivan, Sorrento, and Ashville, Supplied by H. S. Huey
Vanceboro, To be supplied
Whiting, Federated, H. L. Wass
Winterport and Ellingwood Corner, F. H. Hall
Woodland and Alexander, E. F. Tewksbury

Portland District

E. W. Robinson, District Superintendent

P. O. Address, 226 Bradley Street, Woodfords

Auburn, E. B. Grundy
Berlin, N. H., J. M. Clare
Berwick, Joseph Griffiths
Bethel, M. A. Gordon
Biddeford and South Biddeford, E. L. Wilson
Bridgton, Frank Oldridge
Buxton, Supplied by H. G. McGlauflin
Cape Porpoise, F. M. Staples
Chebeague Island, John Singleton
Conway and Center Conway, J. G. P. Sherburne
Cornish, Federated, W. T. Bennett
Eliot, W. W. Lyon
Falmouth Foreside and Cumberland, John Dunstan
Fryeburg Harbor and Sweden, Supplied by W. C. Roberts
Goodwin's Mills and Clark's Mills, G. C. Milliken
Gorham and Berlin Mills, N. H., Henry Olsen
Gorham, School Street and North Street, L. L. Boobar
Intervale, N. H., Frank Kirkpatrick
Kennebunk and West Kennebunk, H. F. Milligan
Kennebunkport and Oak Ridge, Supplied by G. E. Taylor
Kezar Falls, E. C. Flood
Kittery, Fredric Olsen
Lewiston and North Auburn, A. I. Oliver
Lisbon, Federated, Supplied by L. N. Selfridge
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Mechanic Falls, Minot, and Empire, B. F. Wentworth and L. W. Hathorne, supply
Naples, N. J. Catir
Newfield, Supplied by Esther A. Haskard
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Long Island, To be supplied
Peak's Island, Harry Whiteley
Washington Avenue and West Cumberland, George Holgate
Rumford, H. A. Shattuck
Rumford Center, E. E. Brewster
Saco and Ferry Chapel, A. B. McAlister
Sanford, M. G. Plummer
South Berwick, Federated, Supplied by H. M. Worthley
South Eliot, H. O. Megert
South Paris, W. A. Smith
South Portland, Elm Street, L. D. Porter
First, C. E. Brooks
People's, W. H. Cass
Thornton Heights, A. F. Pedler
South Waterford, Supplied by W. I. Bull
West Baldwin, Hiram, and North Sebago, Supplied by H. I. Merrill and R. B. Fowler
Westbrook, C. L. Kinney
West Paris, Federated, and North Paris, Federated, Supplied by Harold Libby
West Scarboro, E. F. Doughty
York Village, E. F. Allen

Special Appointments

J. D. MacNair, rear admiral Chaplain Corps, U. S. Navy, retired.

W. J. Rand and L. W. Dow, left without appointment to attend school.

Deaconess Appointments

Helen Gould, worker in missions and associate worker in religious education.

Madeline E. Lary, Maine Conference worker in religious education.

H. Louise Perry, teacher at Kents Hill School.

Edith F. Porter, leave of absence.

Agnes E. Vose, Italian Mission.

Blanche A. Yeager, Board of Religious Education, Honolulu.

——That competent conveyor of humor, *The New Yorker*, is worried about the Bible. At least it is concerned over a suggestion from a pious lady who, in turn, is concerned over too much blood and thunder on the radio. She suggests that the radio use the Bible for source material. At which *The New Yorker* solemnly scratches its head and inquires whether the lady really knows what floodgates of sinister drama might thus be opened. Has she not heard of fiery furnaces and liens' dens and skilled and subtle methods of murder, all duly and dramatically recorded in the Bible? Our contemporary didn't mention David and Goliath in its list, but they ought to be mentioned.—*The Churchman.*

Western New York Letter—

CHURCH DEBT PROBLEM TO BE FACED UNITEDLY

ONE OF "THE TWELVE PATRIARCHS" GONE—HOLY WEEK AND EASTER—SPRING CONVOCATION

LOCKPORT, N. Y., APRIL 4.—In preparation for the sessions of the General Conference and the Northeastern Jurisdictional Conference at Atlantic City, the Genesee Conference delegates met at Batavia on Monday, April 8, to complete committee assignments, review memorials, and discuss some of the questions affecting Genesee Conference interests. Rev. G. Charles Weaver, who heads the delegation, is pastor of the former Centenary Methodist Protestant Church in Rochester.

* *

George Wesley Peck, for sixty-three years a minister of the Methodist Church, and coming to Genesee Conference in 1882, has gone to his eternal reward. For a number of years he served acceptably a number of good appointments in the Conference. By nature and conviction a reformer, he entered the service of the Anti-Saloon League as a district superintendent in western New York and after six years went with the International Reform Bureau of Washington, and also with the New York Civic League. In every sense, he was a good minister of Jesus Christ. He died at Penney Farms, Fla., in his ninety-first year, thus removing the first name from the list of Genesee Conference's "Twelve Patriarchs." Burial was at Buffalo.

* *

Bishop Charles Wesley Flint apparently anticipates a short, short session of the General Conference, for he is bringing his district superintendents, pastors, and lay representatives from churches with heavy indebtedness, together at Asbury-First Church, Rochester, on May 14 and 15, to explore the possibilities of a concerted effort in the reduction of church debts. Many of us have felt for some time that such a Conference-wide movement or campaign might be possible. It is forward-looking and courageous to face up to the situation at this time.

* *

Rev. Herman L. Barberry of Westfield, Pa., has been appointed to the church at Canisteo to succeed the late M. LeRoy Hallock. The residence of Rev. Charles C. Peale, superintendent of the Hornell District, is located at Canisteo.

Rev. Leon B. Randall, superintendent of the Buffalo District, is getting into his churches in two ways. Besides his official visits with conferences, anniversaries and dedications or special events, he is quietly and unexpectedly dropping into the churches of the district as a visiting worshiper—incidentally finding out something about his ministers and congregations from the sidelines!

* *

Holy Week and Easter—with genuine Christmas weather and snow in many places—have come and gone with reports of large attendance and unusually large accessions of members. Holy Week, particularly Good Friday, throughout this section is commanding increasing observance. Many churches were as crowded on Good Friday afternoon as they were on Easter morning. No specific reports can be given at this writing with regard to the attendance the Sunday *after* Easter.

* *

Dr. Albert W. Beaven, president of the Colgate-Rochester Divinity School (Baptist), makes a real contribution to the lives of the ministerial ranks of western New York. Each year, following Easter, the Spring Convocation is held. This year the attendance was not as large as usual, owing pretty much to impassable highways, but the high quality of the program was maintained. Dr. George A. Buttrick of New York lectured powerfully upon the general theme "Prayer and Personality." Dr. Harold C. Phillips of Cleveland gave a marvelous series of devotional addresses, and the Walter Rauschenbush lectureship was ably sustained by Dr. Mordecai W. Johnson of Howard University. For the major portion of three days after Easter—not bad for the "spent" preacher! The seminary setting and buildings are superb. Interest is growing each year.

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F. C. MOORE, Treasurer

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Compensation

AUSTIN H. HERRICK

To some, when outward eye doth fail,
Comes stronger, clearer inward sight.
I would such blessing I might hail,
And find some compensating light.

A rippling brook, the stars above,
The eyes alight with love to me,
Green fields, fair flowers, faces I love,
All these I never more can see.

It's hard that I must useless feel,
And idle stand when I would serve,
Grieving o'er hurts I cannot heal
In wounded heart or quivering nerve.

Yet voices that I love I hear,
And loyal friends supply my needs.
I joy to know that such are near,
And bless them for their kindly deeds.

And though I now can only dream
Of myriad beauties of the earth,
Mayhap that heaven will dearer seem,
And patience find in me new birth.

Since God to troubled Paul once said,
"My grace shall still suffice for thee,"
I'll trust that grace, nor be afraid;
Who cared for Paul will care for me.

And if, being blind, I help men see
God's promises will never fail,
Perhaps I shall not useless be,
Nor ought this darkness to bewail.

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Preaching Conference at DePauw

Miron A. Morrill

Three hundred Methodist ministers of Indiana, with a sprinkling of lay men and women and a considerable audience of students, heard Dr. Georgia Harkness, professor of practical Christianity in Garrett Biblical Institute, deliver the annual Mendenhall Lectures in Gobin Memorial Methodist Church, Greencastle, Ind.

Other leading preachers of America took part in the annual two-day Conference on Preaching sponsored by DePauw University. The Matthew Simpson Lectureship and the Beamer Missionary Lectureship were drawn upon to provide personnel.

The Mendenhall Lectures are soon to be published by The Abingdon Press under the title "The Faith by Which the Church Lives."

Miss Harkness began with the church—"A World Church in a World Crisis." She saw in the Christian church the only vital international organization and thus the greatest hope for the peace of the world. "We must work for economic justice so that fascism will not come to rebuke our lack of material security. We can better serve a stricken world if we stay out of the war."

Considering next the authority of faith, she concluded that ultimate appeal is to the mind of Christ. However, the church, the Bible, the order of nature, and the Holy Spirit also contribute. To each of them one must bring the mind of Christ.

An excellent summary of the gospel was delivered on Tuesday evening under the title "Jesus Is Lord." "In Jesus is no infallible rule, no mechanically accurate guide. There is peril in modernizing Jesus, but greater peril in failing to modernize Him. Even middle-class twentieth-century Americans can transcend their traditions and in such transcendence the Christian community exists, holding before it Jesus' emphasis on the kingdom of God, the fatherhood of God, a message to the individual, purity of heart and motive, and Christ's way of suffering."

What Dr. Harkness called her "social creed" turned out to be a fascinating discussion of the relationships between democracy and the Christian evangel. Democracy has its faults. It entrusts to the masses major decisions which they are not prepared to make. It elevates inferior minds to leadership. But, nevertheless, it is essential to the life of the church.

"Evangelism is witness to the gospel in any form or manner. A suburban Zion is an easy place in which the church may go to sleep. The cure is to look upon that Zion itself as a mission field. Democracy and evangelism met in Christ's great prayer "That they all may be one." Between the Christian imperative and power politics, there can be no truce.

"First, the church must set its own house in order; then, in relation to the state, it must proclaim social obligation, faith in man. The West must achieve a Christian social order if there is to continue to be a Western world. Participation in politics must be preached as a form of religious vocation. It is proper to protest against proselytizing in the public schools; but the children of America have a right to the study of religion as a part of our cultural heritage."

Finally, Miss Harkness summed up our historic belief in God under three heads—God as creator, God as judge, God as redeemer. Stating her own personal faith, she said that we must get beyond "liberalism," but that we must go "through liberalism" to reach these more certain positions.

Tuesday morning, ministers and students heard Professor Halford E. Luccock of the Yale University Divinity School. Dr. Luccock demolished popular Christian delusions such as the one that we can "stay out of the war and at the same time have the emotional satisfactions of getting into it."

As examples of contemporary violations of Christian values, Dr. Luccock assailed our "fantastic preparation for defense" and "the great onslaught against the power of labor now under way in the opposition to the National Labor Relations Board. Now that labor is getting some place by legislative

PRE-PENTECOST READING

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GEORGE STEWART

A sane and reverent book which puts in simple words the fundamental concepts regarding God, Christ, and the Holy Spirit. $2.00

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This study in Pentecost recalls to the Church the message of the Pentecost and shows how the spirit of Jesus can transform all phases of life. $1.00

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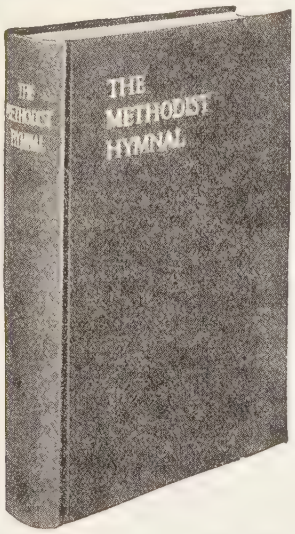

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means, those who want to break its power are hitting the Wagner Act," he charged.

Dr. Luccock called the numerous "farewell parties for God" not a great success, since man is constantly rediscovering his inadequacy without God.

Tuesday afternoon Bishop Titus Lowe of Indianapolis delivered an address on the usages of worship, pointing to the attitude of the minister himself, the selection of hymns, and adequate attention to public prayer as important elements in the success of the service. Dr. Harold C. Phillips of the First Baptist Church of Cleveland, Ohio, discussed on Tuesday evening "The Marks of an Effective Sermon," asserting that the sermon must be relevant, direct, and vivid. The preacher must "know his age, love it, and live in it; yet the sermon must have a source of illumination transcending both the preacher and his age, always heading out, looking forward, going somewhere."

Plain, practical matters of sermon-building —the collection of materials, attention to a three-year program for the pulpit—were urged by Dr. McIlyar H. Lichliter, pastor of the First Congregational Church of Columbus, Ohio. Dr. Henry Hitt Crane, pastor of the Central Methodist Church of Detroit, Mich., brought the preaching conference to a close as he urged that the message of the pulpit is the message of life itself, more important than right opinions, moral codes, emotional reactions, or ritual. The preacher must himself be an embodiment of this transcendent life and must seek to create it in the individuals of his congregation.

Devotional addresses were delivered by members of the faculty of DePauw University. President Clyde E. Wildman presided throughout. Services of worship were presented with the invaluable aid of the DePauw University choir, led by Dr. Van Denman Thompson, director of the School of Music, who prepared the service.

Methodist Youth News

"Methodist Youth United for Action" is the theme chosen for the Methodist Youth Rally at the General Conference, to be held in the Conference Hall of the Auditorium, Atlantic City, N. J., Saturday evening, April 27. The program has been prepared by the three youth departments of the church and an Eastern committee composed of youth representatives from the New Jersey, Newark, Baltimore, Philadelphia, Delaware, and Peninsula Conferences. Dr. Paul Quillian, pastor of the First Methodist Church in Houston, Tex., will be the principal speaker. Brief addresses will be made by three young people. The Male Glee Club of the Arctic Avenue Branch of the Young Men's Christian Association—Negro male chorus of more than one hundred voices—will sing.

* *

The fourth biennial National Conference of Methodist Youth will be held at Winona Lake, Ind., from Tuesday, August 27, to Sunday, September 1, 1940, according to announcement by Thomas R. Pendell, executive secretary of the National Council of Methodist Youth. Age limits for youth delegates are 17 to 25.

The program will provide, alternately, addresses, forums, and discussion seminars. Among topics to be considered are "The Living Bible," "Reconciliation," "The Church," "War," "Racial Prejudice," and "The Economic Order."

The chairman of the general committee on arrangements is Herman Will, Jr., of Chicago, president of the National Council of Methodist Youth. Mr. Pendell is chairman of the subcommittee on program and personnel.

* *

The four regional conferences for Methodist students and workers with students to be held this summer under the auspices of the student work departments of the three Methodist communions entering into the recent unification are scheduled for Lake Junaluska, N. C., June 10-15; Battle Ground, Ind., June 17-22; Baker University, Baldwin, Kan., June 24-29; and in California at a place to be selected, July 3-8.

Ladies' Aid Union

The Newtonville Methodist Church was hostess to the Ladies' Aid Union of the New England Conference at its forty-fifth anniversary on March 29. About 550 women, representing delegations from Boston, Lynn, Springfield, and Worcester districts, attended the meeting. The speaker at the morning session was Mrs. F. King Singiser, president of the Federation of Womens Church Societies. At the afternoon session, Judge Joseph T. Zottoli delivered an address on the question of temperance. The president, Mrs. Carl S. Ell, announced that the fall meeting of the union would be held at Belmont.

An Indian village Christian chapel of the better class

NEW VILLAGE CHURCH IS "THING OF BEAUTY"

BUDAUN, INDIA — "Something of whiteness and of beauty, rising in the midst of the dust and squalor of its sordid surroundings where the poor Christians live, and a reminder of the perfect lotus blossom floating on the bosom of a stagnant pool": that was one word-artist's description of the new Methodist chapel which has been dedicated at Sahaswan, a circuit center on the Budaun District of the Methodist Church. Dr. Murray T. Titus is superintendent of the District, and was in charge of the dedication of this chapel, assisted by Dr. and Mrs. Harry Weeks of Moradabad. Present also in a place of honor at the ceremonies was Miss Emery, the district evangelist, who secured the funds for the chapel from friends in America. They gave it as a memorial to one Jane Strong Hardy.

During recent months, Superintendent Titus and his associates have conducted two large camp meetings or "chaudhri (leader) institutes" for laymen and pastors of the district. One was at Sahaswan, the other at Bisauli. Two more will shortly be held in other village centers. The camps or institutes last for ten days each, and include regular programs of teaching, Bible study, recreation, closing with the Lord's Supper and a service of consecration, admission into church membership, and sometimes Christian wedding ceremonies.

"In spite of the upheaval and misery in the western world," says Dr. Titus, "we have many encouraging signs in our work in the villages. There have been more marriages by Christian rites, more examinations passed for church membership, more people sharing the communion service, more children begging to go to school, more adults becoming literate, more pastoral support raised, and more raised for benevolences than in any previous year we have been in the work in India."

Board of Foreign Missions of the
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Worcester District Letter

★

JOHN L. CAIRNS, Superintendent

Five Christian Education conferences have been held on the district. The directors, with the district superintendent, have been present each time. With but few exceptions, the churches have been represented by the pastors and key laymen. The attendance has been large, and much interest was shown in the new religious education program.

The Wachusett Men's Council is one of the thriving organizations on Worcester District. On one of the coldest nights of this winter the members met, one hundred strong, in the Townsend church.

There is a good spirit of cooperation at Park Avenue, Worcester, where Roger E. Garland is pastor. This church entertained the Sterling Christian Institute Alumni, when one hundred "Sterlingites" were present, with Rev. H. Daniel Hawver of Concord, N. H., as speaker.

At Covenant, Worcester, congregations are excellent. The indebtedness on the church has been reduced $400 during the past year.

The church at North Grafton has been remodeled and redecorated. The high ceiling has been lowered, the walls and floor have been entirely done over, and new carpets laid. The chancel has been changed into the lectern and pulpit style with reredos and cross, both of which were memorial gifts. The actual cash expenditure has been $1400, but mnch material and labor has been given. The Epworth League has purchased fifty-two new hymnals. All organizations are showing marked progress. William Osborn is pastor at Covenant, Worcester, and North Grafton.

Reports of the work at Cherry Valley indicate a healthy condition. Plans are being made for repairs in the church basement which will give recreational facilities and a dining hall. The Epworth League has already raised a sizable amount for this project. This League is one of the oldest in existence, having recently celebrated its fiftieth anniversary. Milton H. Nothdurft is the student pastor.

Audiences at the Maynard church, where Eaton B. Marshall is pastor, are excellent. While the financial situation is difficult, and has been for many years, the various organizations and individuals are working faithfully to help maintain the church.

Most of the repairs due to the hurricane have been completed at the Marlboro church. The ladies' parlor has been decorated, and plans are made to furnish it; also redecoration of the vestry is in prospect. Much of this work is being done by volunteer labor. Elisha Hooper is the pastor.

The Christian education program at Westboro begins with the junior church, which has had an attendance this last year exceeding the previous four years of its existence, twenty-two children having had perfect attendance records. These children are graduated into the Go-to-Church Band. With 200 books read in the missionary reading course the past year, it is not surprising that these people possess world vision, as is reflected in the reports of missionary giving. The pastor, Henry E. Leech, is truly "in labors abundant," teaching and preaching in the Lyman School for boys, as well as doing chaplain duty in the Westboro State Hospital. The Upton church, of this charge, is also making notable progress. The latest achievement is the redecorating and furnishing of a ladies' parlor, which fills a long-felt need.

Albert S. Anderson, for eight years pastor at Cochituate, has been transferred, as previously reported in ZIONS HERALD, to South Street, Lynn. During the last few months of his pastorate at Cochituate, he led the people in the redecorating of the auditorium. New hymnals also were purchased. Mr. Anderson was greatly loved in this community. The people in the church have welcomed D. M. Angell, who comes to Cochituate after six years of faithful service in Franklin. The parsonage has been repaired and beautified. The new pastorate has begun under very favorable auspices.

Filling the vacancy at Franklin, J. Garfield Sallis was appointed pastor in February. He has already won a large place in the hearts of these people. The parsonage has been put in first-class condition. A unique plan to care for all current indebtedness was started at the annual meeting. Artistic bonds have been prepared and are being sold for $10 each. One was bought in honor of a retired minister, Frank A. Everett, who served this church thirty-five years ago and retains his relationship in the Franklin quarterly conference.

Every organization in the church at East Douglas, where W. F. Koonsen is pastor, reports substantial progress. New classes have been added to the church school, and the average attendance is excellent. Several persons have joined the church.

The church in Hudson closed the year with all bills paid, and the budget fully subscribed for the coming year. Lamson Hall has been completely renovated. This church showed its appreciation of the pastor, E. R. Barrows, by increasing the salary $100.

At Southbridge, where W. O. Terry is pastor, the indebtedness incurred by the restoration of the church steeple is steadily being reduced. One hundred new hymnals have been purchased. Several persons have united with the church. The Epworth League here is doing particularly fine work.

W. F. Preston has had an encouraging year at Graniteville. The vestry has been redecorated, with new curtains at the windows; an altar with candles and reredos has been installed. The cost was $110. A large class has been received into church membership. All bills are paid, and the budget has been entirely subscribed for the coming year.

Saxonville and Sudbury are ministered to by Elmore Brown. At Sudbury, a new heating plant has been put in and the vestry redecorated. The Saxonville people have worked diligently in securing funds for

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conditioning the church, and hope soon burn their mortgage. All bills are paid for e year just ended.

W. I. Shattuck is closing a six-year pastor-e at West Fitchburg. The church has made eat gains, spiritual and material, under 's able leadership, and the members of the urch and community greatly regret his cision to leave this parish. The salary here us been increased $300.

The Oxford church has had an exceptional ar. Twenty-five persons have joined the urch from the preparatory relation. All rrent expense bills have been paid in full d the entire budget for next year has been bscribed. The salary has been increased 300. Emory S. Bucke is pastor.

The church at Townsend has had a fine ar with increased audiences and church hool attendance. Finances are in excellent ndition, and the church showed its appre-ation of the work of the pastor by increas-g the salary $120.

Home Missions Night

Pictorial presentations, demonstrations, usic, and dramatic episodes will feature e unique program to be presented by the eneral home missions and church exten-on agencies of the church on Tuesday ight, April 30, at 8 P.M., when Home Mis-ons and Church Extension Night will be observed at the General Conference in Atlantic City, N. J.

"We Worship God" is the theme of the opening episode, to be followed by an airplane trip to American outposts—Alaska, Hawaii, Puerto Rico, and the Dominican Republic. President E. C. Peters of Paine College, Augusta, Ga., will conduct a trip to the college campus, and President R. B. Burgess will be featured in the presentation "With the Students at Textile Institute" of Spartanburg, S. C. "American Featurettes" will consist of glimpses of home missions work in the Goodwill Industries, among Spanish-speaking and Oriental people of western United States, American Indians, and Southern mountain folk.

Directed by Rev. W. R. Petre of Downingtown, Pa., "Group Ministry in the Town and Country Church" will be dramatized by ministers of the Goodwill group of the Philadelphia Conference.

The impact of a city mission church in a great city will be illustrated in Kodachrome pictures of Morgan Memorial Church of All Nations in Boston, with members of the staff cooperating. Among those to participate in the program will be Dr. E. J. Helms, founder and executive secretary emeritus of the Goodwill Industries; F. C. Moore, treasurer of Morgan Memorial; P. J. Trevethan, supervisor of Morgan Memorial Goodwill Industries; Mrs. Ruth McGregor, superintendent of the Mohawk Trail Goodwill; Miss Edith McDowell, director of religious education; Rev. John B. Magee, director of young people's work; A. R. Mullins, Shibly Malouf, Nicola Notar, and Frank Cunningham, pastors of English-speaking, Syrian, Italian, and Negro congregations at Morgan Memorial Church of All Nations; Emil Hartl, supervisor, Hayden Goodwill Inn for Boys; Henry Helms, pastor at South Athol and director of the Morgan Memorial fresh air farm; Mrs. Donohue, women's worker; Miss Jean G. Helms, director of the carolers; Miss Ruth Capen, director of the day nursery. The program will conclude with a brief dramatic episode, written and directed by Mrs. Florence L. Dyett, entitled "The Bright Warm Flame of Missions."

Six Missionary Broadcasts

Six world-wide short-wave radio broadcasts will be sent out from Station WRUL, Boston, on six successive Sunday afternoons in April and May, from 3.30 to 4 P.M., Eastern Standard Time, by the World Radio University, in cooperation with the Foreign Missions Conference of North America. The programs follow: April 21, a vivid picture of the Philippine conference that will just have closed in Washington, D. C.; April 28, the missionary's relationship to the situation in East Asia; May 5, Christian medicine in the world mission; May 12, the growing close relationships of South and North America; May 19, address by Miss Joy Homer, who has just returned from a study journey through China; May 26, the lifting of the rural peoples of the world.

Listeners to the programs are urged to send comments and suggestions by mail to the Foreign Missions Conference, 150 Fifth Avenue, New York, or to Station WRUL.

Church Register

WARNING—Warning is given to ministers who may be approached by a plausible young man asking for the names of parishioners who might be interested in renting rooms over a period of time on a contract. Any information that might assist in his apprehension will be relayed by Zions Herald to parties interested in his arrest.

ASSOCIATION OF METHODIST HISTORICAL SOCIETIES—Annual meeting, Tuesday, April 30, Hotel Madison, Atlantic City, N. J. Business at 4 P.M.; dinner at 6.

Birth

COWEN—In Derry, N. H., April 3, to Rev. and Mrs. Ray H. Cowen, a daughter, Patricia Ray.

Miscellaneous Advertisements

HIGH SCHOOL graduate, 2 years at Mt. Hermon, would like an opportunity to work into a salesman's position. Excellent references. Will consider any position where here is a good chance for advancement. Free in June. Box 425, Mt. Hermon School, Mt. Hermon, Mass.

FOR SALE—Three-room cottage at Hedding, beautiful Methodist camp ground, among the New Hampshire pines. Ideal summer colony for quiet vacation or for children. Religious services. Unique community spirit. Cooperative camp administration. Tennis courts, baseball field, swimming, dramatics. Cottage has large copper-screened porch, plumbing, electricity, completely furnished. Low price if purchased by May 15. Address XYZ, Zions Herald.

GLADIOLUS from Northern Vermont. 100 modern bulbs, 40 varieties, all colors, mixed sizes, $2.25 delivered. F. M. Barnes, Richford, Vermont.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

PASTOR—In suburban Boston church on South Shore would like to exchange pulpit and parsonage during August with someone near Washington, D. C. One service. Box Z, care Zions Herald.

BOWDOIN STUDENT—Assistant scoutmaster, desires summer position as tutor. J. R. Crimmin, 23 Maine Hall, Brunswick, Maine.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

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THIS golden-yellow kitten wanting to do his bit at garden-planting-time, might, conceivably, be the Centennial mascot of Boston University School of Theology. Admirably photographed by Clarence Smith, a junior at that institution, he seems to be saying: "If you have a pot of gold buried in the backyard or in a savings bank, why not dig it up and replant it where it will grow forever!" His idea of that kind of a garden is Boston University Century of Service Headquarters, 20 Beacon Street, Boston.

Plant Immortelles